FIVE MISSIONARY MINUTES

FIRST SERIES

GEORGE H. TRULL

JUN 27 1958

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FIVE MISSIONARY MINUTES

FIVE MISSIONARY MINUTES

Brief Missionary Material
for Platform Use in the Sunday School
for 52 Sundays in the Year

By

GEORGE H. TRULL

Author of "Missionary Methods for Sunday School Workers."
Editor of "Missionary Studies for the Sunday School,"
First, Second, and Third Series

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FIRST SERIES

EVANGELICAL
SCHOOL OF THEOLOGY
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NEW YORK

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United States and Canada

1912

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EVANGELICAL
SCHOOL OF THEOLOGY

What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of missions, the enthroning of Jesus Christ in the hearts of men?

Dr. A. H. Strong.

UNITED THEOLOGICAL SEMINARY
JUN 27 1958

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PREFACE

Sufficient missionary material has been collected in this volume for fifty-two Sundays in the year. It is arranged for use in the Sunday-school from the desk, either directly in connection with Scripture, prayer, and hymns, or otherwise during the opening or closing periods. It has been prepared for what is often termed the "Main School," that is, for grades above the Primary. Much of it can be adapted, however, to the needs of any particular grade.

All of the items are brief, requiring not more than three to five minutes a Sunday for presentation. Unity of theme for the entire year has not been attempted.

It is not desirable in a single year to use a greater variety of topics than is here presented. It is hoped that a later volume will give, in addition to some of the features of the present one, such additional topics as Map Drills, Stories, Impersonations, and similar material.

The subject-matter in this volume is arranged for use in schools that have either the Uniform or Graded Sunday School Lessons.

GEORGE H. TRULL.

New York, March 25, 1912.

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EVANGELICAL
SCHOOL OF

FIVE MISSIONARY MINUTES

Part I

INTRODUCTORY

CHAPTER I

MISSIONARY EDUCATION EVERY SUNDAY

Missionary Education Essential

One of the leading aims of the Sunday-school is to develop Christian character. Missionary instruction is an essential part of such training, and must therefore be provided in such ways as the needs of the local school demand. Because missions are so intimately and vitally related to Bible study, prayer, singing, giving, personal service, temperance, and other subjects dealt with in the Sunday-school, the topic can be introduced in a natural and normal way practically every week, as an integral part of the session. It should never be "tacked on" or "lugged in;" its place is fundamental.

Missions Essentially Unique

Missionary instruction cannot be regarded in exactly the same way as are some other subjects in the curriculum, such as temperance teaching, Bible geography, Bible history, Church history, instruction in Church doctrine and polity. These subjects, important and necessary, do not, however, suggest the spirit in which, or the standpoint from which, every lesson should be taught. Missions is really the central theme of the Bible, so that whatever part of it is studied, whether

historical, poetical, prophetical, or doctrinal, it should be approached in the spirit of one who desires spiritual truth for the purpose of fitting him to find his place and to do his duty in the expanding kingdom of God. For this reason we are not only warranted, but compelled, to plan for missionary education for the entire year.

Missions Must be Introduced Normally

Missions every Sunday does not mean the revolutionizing and complete overturning of the Sunday-school session, but rather the introduction of the missionary idea into the regular opening or closing period of worship in a normal way. The purpose is not to show how ingeniously the missionary idea can be brought forward, but how naturally it is related to the development of spiritual life, and how aptly it fits into the regular session.

Five-Minutes-a-Sunday Method

Owing to the brevity of time of the Sunday-school session, and the lack of facilities for more intensive and effective work, the plan of missionary instruction presented in this volume is the only one that is feasible in a very large number of Sunday-schools. It is hoped, however, that the Sunday-school that uses this "five-minutes-a-Sunday method" for a year or more, will be led in due time to undertake in certain classes or departments, at least, more thorough mission study.

Its Advantages

Some very distinct advantages of the "five-minutes-a-Sunday method" are apparent.

1. It is simple but effective.
2. It does not require extensive preparation.
3. The items are very brief.
4. There is great variety of material.
5. There is much variety of presentation.
6. It produces definite missionary impression through consecutive presentation of missionary facts.
7. It will also help to remove prejudice to mission-

ary instruction in the Sunday-school; for it proves not only how interesting missions are, but how intimately they are related to the Christian life.

The Missionary Five Minutes a Variable Period in the Session

Emphasis should be laid upon the fact that there should not be a special and set five-minute period for the presentation of missionary material, always at the same hour, say at 9.35 A.M., or 10.40 A.M., or 3.15 P.M. every Sunday. This will defeat the very aim to make missionary education normal. By the Five Missionary Minutes we mean rather a brief period allotted from week to week at different times for the introduction of the missionary idea. Sometimes this may be in the opening period of worship, sometimes in the closing. The five minutes or less will be utilized whenever the material in hand can be most effectively presented.

CHAPTER II

MISSIONS IN THE WORSHIP OF THE SUNDAY SCHOOL

The worship of the Sunday-school ordinarily includes the singing of hymns, prayer, the reading of Scripture, and the presentation of offerings. The aim of this book is to introduce through these features the missionary idea in a natural way.

Missionary Introductions to Hymns and Missionary Hymns

In addition to the specific missionary hymns to be found in most hymnals, many other hymns have a broad missionary significance because of their relation to certain events in Church or mission history. To call attention to these incidents when announcing the hymn will help the pupils to enter into the situation, and,

therefore, to appreciate its missionary bearing. This is what is meant by a missionary "hymn introduction."

Who can fail ever afterward to associate the stories connected with "All hail the power of Jesus' name," "Onward, Christian soldiers," and "How firm a foundation," related on pages 30, 65, and 109, when once they have been told?

Missionary Introductions to Prayer

The Church as a whole and its individual members in particular need to give much larger place to intercessory prayer. Training in this form of prayer should be given in the Sunday-school. The sphere of much prayer now offered in the average Sunday-school is too limited. Blessings are asked upon the local school and the work of the day, but the systematic presentation of great world needs in the public prayer is not contemplated.

To engage in intelligent intercessory prayer for missions one must enlarge his missionary knowledge, and, on the other hand, an acquaintance with the facts, needs, and conditions will stimulate intercessory prayer and, at the same time, the devotional life.

In the Prayer Introductions that follow in Part II, some brief missionary incidents are so given as to lead most naturally and directly to prayer. While due regard should be given to the development of systematic prayer for great world topics, it must be remembered that to pray for China, for example, in the abstract will never be as vital as to pray for some particular individual in China, or some form of work presented in a concrete incident. The value of Prayer Introductions lies, therefore, in their concreteness, so that definite prayer follows logically.

The use of these missionary Introductions to Prayer in Part II is not meant to take the place of the denominational or interdenominational prayer cycles which provide a plan for both systematic and definite prayer. Denominational cycles can be obtained from the various Mission Boards, and interdenominational prayer cycles, at ten cents each, from the Missionary

Education Movement, 156 Fifth Avenue, New York City, and the Student Volunteer Movement, 125 East 27th Street, New York City. In the Appendix to the Rev. Andrew Murray's *Ministry of Intercession* will be found an excellent cycle entitled "Pray without Ceasing." It can be had in leaflet form from the Fleming H. Revell Co., New York, at 3 cents a copy, 35 cents a dozen.

Missionary Introductions to Scripture Lessons

In the Sunday-schools that use the Uniform Lessons the Scripture passage in the worship of the school is usually the Uniform Lesson for the day, or some parallel passage relating to it, or an entirely different passage selected by the superintendent. With the increasing use of Graded Lessons many of the schools are adopting the last-mentioned course. Either consecutive Scripture is read from week to week, or a selected passage is chosen for the day.

The use of the selected passage not only gives variety, but the superintendent can determine the particular message he desires to enforce by means of the Scripture lessons. As in the case of the hymns, many passages of Scripture not distinctly missionary in content have a missionary significance because of their connection with missionary events or incidents. It is just here that the Missionary Introductions to Scripture passages presented in this book furnish to the superintendent selected material which he can use to convey a missionary impression.

Missionary Education Through Giving

Kingdom Day is a title which has been applied to that Sunday in the year when the Sunday-school takes its annual pledges for missionary offerings on the weekly or monthly basis. The observance of such a day in every Sunday-school is strongly urged. Whether such a day is observed or not, surely the school should be given constant opportunity to contribute to missionary and other benevolent causes. The incidents on

Giving contained in Part II have all been grouped together with a view to leading up through successive Sundays to Kingdom Day. The interest thus aroused should lead to some definite consecration of money by members of the school. Care must be exercised not to arouse interest without providing and suggesting proper and adequate expression.

Schools that have not adopted systematic giving with the use of individual pledges should correspond with their denominational Mission Board regarding plans and methods.

In schools where Kingdom Day and individual pledge cards are not in use, the items under Giving may be reported as incentives to the school to give generously to missions by whatever financial plan the offerings are received.

It is important that definite reports should be made from time to time to the school regarding the disbursement of the money. If your school is contributing to some specific work at home or abroad, you should receive from your Mission Board letters three or four times a year telling about the work. If your school is contributing to the general work of your Board, some brief report should be made occasionally, showing the use of the money that has been contributed. How to introduce such a report is told on page 79.

CHAPTER III

PERSONAL SERVICE

Church Membership Must be Trained for Service

The development of Christian character demands that the individual should engage in some form of personal Christian service. To express oneself entirely by proxy tends to dwarf spiritual growth and to atrophy spiritual energies. Many Christians, instead of engaging in personal Christian work and testimony, have come to regard these as the particular work of evangel-

ists or pastors. The consequence is that we have today in America largely an untrained Church. If the Church is to fulfil its true mission, it cannot content itself with training a few individuals here and there for leadership and activity. It must address itself to the larger task of training its entire membership for effective service.

Missionary Education Directs into Service

One of the chief values, therefore, of missionary education in the Sunday-school is that it directs the energies of the young people into definite forms of Christian service,—to visit the sick, to carry flowers to the shut-ins, to bring happiness into the life of the desolate and afflicted, to secure members for the Sunday-school and church, and to send boxes of clothing, toys, and other articles to the mission field. These are a few of the many forms of Christian service which may be engaged in.

Utilization of Waste Material

One of the most practical forms of useful missionary activity is the sending to the mission fields such waste material as Primary picture cards, the quarterly picture rolls, illustrated story papers and magazines, scrap-books, picture post-cards, all of which should be in good condition and not broken or soiled. The World's Sunday School Association has established at its office, 1415 Mallers Building, Chicago, Illinois, the Department for the Utilization of Waste Material, and by writing to its Superintendent at the address just given, you will be put in touch at once with some missionary on the field at home or abroad to whom you can send your waste material. Be sure to mention your denomination in full.

Reports of Personal Service Stimulate Activity and Worship

These various activities in which pupils may engage will be suggested either by the teachers to their classes,

or by the superintendent to the school as a whole, or by both. To express an appeal for personal service, to state a method of work, or to give a report of something done may produce responses from the pupils, when mention of these things is made, which will constitute a very high type of religious worship. This justifies the mention of these things in the worship periods of the Sunday-school session.

In addition to this feature of worship in the Sunday-school session, it must be remembered that the actual engaging in personal service is also an act of worship. There are a few specific suggestions in this connection under the caption "Recruiting for Service," in Part II, such as items for the eleventh, nineteenth, twentieth, twenty-eighth, and forty-fifth Sundays, and the leader will doubtless see on other Sundays opportunities for similar emphasis.

CHAPTER IV

MISSIONARY MISCELLANY

In addition to the specific items mentioned in Chapter II under "Missions in the Worship of the Sunday-school," the opening and closing periods afford opportunity for presenting large variety of other missionary material, such as Field Items, Book and Magazine Announcements, Field Letters.

Field Items

One day Bishop Selwyn of New Zealand, while visiting Judge Patteson in England, "said, half in playfulness and half in earnest: 'Lady Patteson, will you give me Coley?' She started, but did not say no; and when, independently of this, her son told her that it was his greatest desire to go with the bishop, she replied that if he kept that wish when he grew up he should have her blessing and consent." Years afterward Coleridge Patteson joined Bishop Selwyn in his labors in the South Sea Islands.

In the Sunday-school composed largely of young people of impressionable age one never knows what may come from the sowing of missionary seed. The mere dropping of a remark, or telling of a brief story from the mission field may result in missionary decisions. This justifies the taking of three to five minutes occasionally for the presentation of striking field items.

Book and Magazine Announcements

In a year's time considerable missionary knowledge will be gained by any Sunday-school that follows the "five-minutes-a-Sunday method" of instruction. It is very necessary, however, to supplement this method and any class study that may be done, by stimulating the reading of missionary literature outside the Sunday-school session. There are scores of readable missionary books appearing every year for all ages, and the Missionary Committee of the school should keep in touch with these books and recommend from time to time their reading. Some of them should be purchased and put in the Sunday-school library. If this is not feasible, then see if the public library will not secure them. The librarians of many such libraries are glad to provide any books that the Sunday-school workers of the community desire. This suggests the close coöperation that should exist among the Missionary Committees of all the Sunday-schools of a community or neighborhood.

How to Get Books Read

In order to get books read, interest must be aroused in them.* This often can be done in a progressive way. For example, many people who would not at the outset read Underwood's *The Call of Korea,* would be attracted to it after reading Mrs. Baird's *Daybreak in Korea.* Gale's *Korean Sketches,* though a delightful book, is a title which might not appeal at first to some people who would read *The Vanguard,* by the

* See the author's *Missionary Methods for Sunday School Workers,* chapter XII.

same author, which is semi-fiction. The Missionary Committee may definitely plan, sometime, to arouse interest in missionary volumes by beginning with a book of fiction which deals with some phase of missionary work, and thus lead gradually on to the distinctly missionary volume.

This principle applies also to magazine articles. In fact, many people who will not read a book will read a magazine. By recommending books after the manner illustrated on the twelfth, twenty-second, thirty-sixth, and forty-fourth Sundays, it will be possible not only to get these books read, but the incident announcing them will furnish valuable missionary information even in case the book is not read. Care must be taken to recommend books that will appeal to the natural interests of particular grades. In general, stories of adventure, daring, travel, and biography will appeal to most young people. Keep abreast of the latest missionary literature, and recommend also some of the older classics. For lists of good missionary books, write to your own denominational Mission Board, or to the Missionary Education Movement, 156 Fifth Avenue, New York City, mentioning your denomination when you write.

Field Letters

The particular value of a missionary letter in a Sunday-school lies in the fact that it comes as a personal message from workers in the mission field. It is the next best thing to the presence of the missionary himself. Different types of missionary letters are available. For example:

1. Letters from the missionary or missionaries at home and abroad to whose support the school contributes.

2. Letters received by individual members of the church or Sunday-school from friends on the field, some of whom may have been former members of the local church or school.

3. Letters in the missionary magazines and religious press.

4. Selected letters in the biographies of great missionaries, such as those of David Livingstone, John Kenneth Mackenzie, James Gilmour of Mongolia, George Grenfell of the Kongo, Bishop Hannington, and others.

5. Letters from natives on the mission field.

Use Extracts, Not Entire Letters

Seldom, if ever, should an entire missionary letter be read to the Sunday-school, unless it is very brief. Time does not permit a long letter, and it is almost impossible to hold the attention throughout its reading. If it is a long letter, and even if it is intensely interesting all the way through, it is better to select choice extracts from it for public presentation, adding that these are but a few of the good things it contains. If deemed wise, it might be added that copies will be ready for distribution at the close of the school on application to the Missionary Correspondence Secretary. It is well thus to whet the appetite.

What to Do with "Dull" Letters

Letters which seem dull and lack the narrative and concrete elements, should be carefully scanned for the facts that they contain, and instead of reading paragraphs from the letter itself, the facts should be clothed in another form, and a point of contact between them and the local Sunday-school should be found. Thus even a dull letter may provide the basis of a most interesting presentation of missionary information. Instead of berating the missionary, if the letter be dull, let the school set itself to secure some one who can take hold of even a most ordinary missionary letter, and place its statement in a new and glowing setting, thereby really transforming that letter into a message that the school will delight to hear.

Present the Letter to the School with Animation

Whoever presents a missionary letter must do it with animation and enthusiasm. If it is read in a singsong,

monotonous tone, without any animation, even the choicest letter may be ruined. Everything depends upon the spirit and manner of presentation.

Be Familiar with It

Be sure to be perfectly familiar with the letter before attempting to read it in public. Mark the parts you are to read, so that the eye will readily catch them. If the letter is written by hand and not by typewriter, be sure in advance that it is legible to you, for if it is read haltingly because of inability to decipher it, the whole effect will be lost.

Variety in Presentation

A variety of ways of presenting letters to a Sunday-school is illustrated in Part II, and these methods may be applied to other missionary letters received from time to time. Just how a particular letter will be presented will depend largely on its contents, and the particular end in view. The selection of certain extracts and the exclusion of others must be determined by local needs and conditions, as well as by the factor of interest.

In order that Sunday-school workers may study fully the typical methods of presentation, the actual letter as written by a missionary is given in Part II as well as its "adaptation" for local use.

Write to Your Missionary

The missionary can be helped to write better letters if he is told the kind of things the school wants to know. For instance, ask the missionary to send the story of what it cost some Hindu girl or boy in the mission school to break caste and become a Christian, to give the details, so that the picture may glow, or ask for a word picture of some of the actual needs he has seen on his last itinerating trip. Comment upon some statements he has made in his last letter to the school, indicating that you have actually read it.

A missionary in the Philippines makes this statement, which is apropos:

SCHOOL OF THEOLOG

"If friends at home would write more, they would be doing real missionary service. Letters from societies and individuals, whether acquainted or not, not 'missionary letters,' but bright, newsy letters, telling what is going on in the church, about their work and about their frolics, would be like a touch of a friendly hand across the water, and would bring a ray of light into what might happen to be a dark day. Most people seem to think that the missionary should do all the writing; but we don't think so."

Some Sunday-schools complain about infrequent letters from the field, and never think of sending any reply whatsoever to the missionary. Some missionaries have yet to receive their first letter from the Sunday-school or other organization to whom they are sending repeated communications. If you expect interesting letters from the field, you can help to secure them by writing direct to the missionary and revealing that you have some personal, living interest in him.

Encourage the pupils to write personally to the missionary. It will cheer his heart to know that he is thought of at home and that his work is remembered. Of course, he cannot write individual replies to all such letters, and they should not be expected, but there is hardly a missionary anywhere who will not gladly send to the correspondents of any Sunday-school or church a group letter, and this will meet every ordinary demand. A personal interest can then be established between the Sunday-school and the missionary, and when he is home on furlough, a visit from him to the Sunday-school will be eagerly anticipated by both parties.

A Missionary Correspondence Secretary

Some member of the Missionary Committee of the Sunday-school should be in charge of this correspondence with the field, and may be called Missionary Correspondence Secretary. This person should encourage the members of the school to write to the missionary and see that the letters are forwarded when so requested.

The letters given in Part II are chosen simply as typical letters, the contents of which may with profit be brought to the attention of any Sunday-school.

CHAPTER V

SPECIAL DAYS AND OCCASIONS

Special Days and Occasions as Missionary Points of Contact

In the Sunday-school year certain days have become recognized as occasions for special observance, such as Easter, Children's Day, Rally Day, and Christmas. Sunday-school publishers and Mission Boards, at such times, offer for use in the school appropriate programs and exercises. It is not necessary, therefore, in this volume to present any such complete services. There have been gathered together, however, in Part III a number of items and incidents from the mission field bearing on the New Year, Easter, Children's Day, a national day, such as Empire Day for Canada and Independence Day for the United States, Thanksgiving, World's Peace Sunday, and Christmas. Schools that may not observe all of these special days with a formal program may desire to use some of the items suggested in Part III.

Schools that observe Temperance Sunday quarterly will find items relating to the temperance problem on the mission field on the twenty-fifth, thirty-eighth, and forty-eighth Sundays, and in Part III an item appropriate for World's Temperance Sunday.

CHAPTER VI

HOW TO USE THE MATERIAL

NOTE.—By all means read this chapter before using any of the material in Part II.

This Volume Much More Than a Compilation

Two persons told the same story. In one case the audience laughed heartily, in the other case there was a tense and painful silence. The difference lay, not

in the story material, but in the telling of it. The following pages are, therefore, much more than a compilation of missionary information. They show in addition how to present the information; for on this everything depends. Care has been taken to select material which is fresh and interesting. Like care must be taken by those who present it to make it graphic. Assignments of the items in Parts II or III to those who will present them to the school should be made at least one week in advance to insure adequate preparation.

How to Secure Effective Presentations

If really effective results are to be secured, those who present any of the items given in this book should observe carefully the following suggestions:

1. *Know your story or incident.* Do not be satisfied with a general idea of what you are to tell; but know it minutely, absolutely. Tell it over to yourself or to a friend before trying it on the Sunday-school. After you think you have the material in mind, write it out, and then compare it with the original. Eliminate all unnecessary ideas, and come to the point as quickly as possible. Be sure you know what point you want to make, for unless this is clear-cut in your own mind, there is no likelihood of your audience finding it out.

Says Mrs. Sara Cone Bryant in her admirable book, *How to Tell Stories to Children*: "One must know the story absolutely; it must have been so assimilated that it partakes of the nature of personal experience; its essence must be so clearly in mind that the teller does not have to think of it at all in the act of telling, but rather lets it flow from his lips with the unconscious freedom of a vivid reminiscence.

"Such knowledge does not mean memorizing. Memorizing utterly destroys the freedom of reminiscence, takes away the spontaneity, and substitutes a mastery of form for a mastery of essence. It means, rather, a perfect grasp of the gist of the story, with sufficient familiarity with its form to determine the

manner of its telling. The easiest way to obtain this mastery is, I think, to analyze the story into its simplest elements of plot. Strip it bare of style, description, interpolation, and find out simply *what happened.* Personally, I find that I get first an especially vivid conception of the climax; this then has to be rounded out by a clear perception of the successive steps which lead up to the climax. One has, so, the framework of the story. The next process is the filling in."

2. *Feel the story,* that is, catch its spirit from very familiarity with it. You cannot make others see and feel its power unless you do so yourself. You must appreciate it if your audience is to do so. If you know, appreciate, and feel the story or incident, then you will just ache to tell it. If you are in this mood, there will then be no question as to its reception by your hearers. A few suggestions may, however, be in place. The quotations are taken from Mrs. Bryant's book above mentioned.

(1) Tell it *simply* and *naturally.* "Think of the story so absorbingly and vividly that you have no room to think of yourself. Live it. Sink yourself in that mood you have summoned up and let it carry you." This is essential.

(2) Tell it with *directness.* "The incidents should be told in logical sequence. Nothing is more distressing than the cart-before-the-horse method. Brevity, close logical sequence, exclusion of foreign matter, unhesitant speech,—to use these is to tell a story directly."

(3) Tell it *dramatically.* That is, "not in the manner of the elocutionist, not excitably, not any of the things which are incompatible with simplicity and sincerity; but with a whole-hearted throwing of one's self into the game, which identifies one in a manner with the character or situation of the moment. It means responsively, vividly, without interposing a blank wall of solid self between the drama of the tale and the mind's eye of the audience. The dramatic quality of story-telling depends closely upon the clearness and power with which the story-teller visualizes the events

and characters he describes. You must hold the image before the mind's eye, using your imagination to body forth to yourself every act, incident, and appearance. You must, indeed, stand at the window of your consciousness and watch what happens. This is a point so vital that I am tempted to put it in ornate type. You must *see* what you *say!*"

(4) Tell it *with zest.* It is necessary to be interested in your story as you tell it. If you do not appreciate it, if it bores you, it is certain that your audience will also be bored.

(5) Tell it *briefly.* Keep strictly to the time limit, usually not exceeding five minutes for any single item. Many of them can be given in three minutes, and some in two. Before you present your item to the school, time yourself in advance by repeating it to some member of your family. See if this person catches the point you are trying to make.

(6) Speak *distinctly* and loudly enough to be heard easily by every one in the room, or you will have restlessness and inattention.

(7) *Avoid* everything that savors of "*talking down*" to the scholars. Never address a Sunday-school as "children," "my dear children," or as "little ones." Such phrases young people resent so strongly that they will not be attracted by anything the speaker may say.

(8) *Avoid moralizing.* Above all, *do not moralize or give a short homily.* The very purpose of the incident will then be defeated, and the scholars will vote missions a bore. The audience will draw its own moral quickly enough. There should be reliance upon the coöperation of the Spirit of God to secure this. "Explanations and moralizing," says Mrs. Bryant, "are mostly sheer clutter."

No one should be discouraged over the idea that he is unable to speak effectively in public. If the suggestions above given are followed carefully and prayerfully, there is no reason why any one with ordinary intelligence may not learn to speak before an audience successfully.

Why the Term "Leader" is Employed

In the suggestions accompanying the items in Part II, the word "Leader" has been used instead of "Superintendent" for the reason that the Superintendent should not always present the missionary material. He should do so sometimes, but it is desirable to have many members of the school take part throughout the year.

Leader's Suggestions

The suggestions given for the Leader must not be carried out perfunctorily or mechanically, but spontaneously. If he is going to give verbatim the suggestions found in the text he must not, of course, have the book in his hand and read them, nor should he repeat them in a wooden sort of way, but he must make the ideas his own, and then speak spontaneously. To have freshness and crispness the suggestions should appeal with the force of originality to him, or else they will fall flat. Speak with fire, earnestness, and vigor, and there will be no doubt as to the effect produced.

Fresh Missionary Material

The local missionary workers should be on the outlook constantly for *fresh news* from the mission fields at home and abroad. This is being published constantly in the missionary magazines, Church papers, and even in the secular press. Keep the school in touch with current events, especially as these are related to the progress of the kingdom of God. Some items as they appear in print will require rearrangement and adaptation before presentation to the school, if they are to become graphic and vital. If the items are to grip the pupils, they must have points of contact with them. Study the different ways of presentation given in the text in order to see how such points of contact are secured.

An Example of Rearrangement

An illustration is herewith given of two ways of presenting the same material.

AN INTERESTED STUDENT IN THE PHILIPPINES

One bright young man of twenty walks to Albay every Saturday afternoon, a distance of thirteen miles, to study Bible lessons with Mr. Brown, so that he may impart to others in the ensuing week the things he learns in the class. Lately he has been bringing others with him. He complains that two hours at a stretch is not long enough for him; he wants the whole afternoon.

Or exactly the same information might be given in this way:

Leader—I wonder how many good walkers we have here in our school?

Did any of you walk as much as a mile to get here to-day? Well, out in the Philippines there is a bright young fellow of twenty, who walks *thirteen miles* every Saturday afternoon—what for? To have Bible study under the direction of Mr. Brown, the missionary at Albay.

The newspapers reported that a New Jersey boy walked most of the distance from his home near Newark to the Polo Grounds in New York City to see one of the World Championship baseball games. He did it because he was interested. Now this Filipino young man takes his thirteen-mile walk because *he is interested*, and he does it *every week*.

He has one complaint to make, however; not that the walk is too long, but that the two-hour study period is too short. He wants the whole afternoon.

I am sure there is good stuff in that young man, aren't you? I know it, not only because he is so interested in Bible study for himself; but because what he learns each week he passes on to others. Some of these persons are getting interested, too, and have joined him in his walk to Albay to study with Mr. Brown.

An Example of Adaptation

It will be noted that some items are capable of presentation to different grades and must then be adapted accordingly. Others by their very nature are suitable only for a single grade.

As an example of adaptation, the same incident is herewith presented first for the Senior, then for the Junior Grade.

Senior Presentation

ORPHANS IN INDIA CONTRIBUTE TO HOME MISSIONS

In the orphanage at Ratnagiri, India, a special collection was taken for the National Missionary Society. The orphans wanted very much to help in this work for their own people. The boys had money and gave very liberally. The girls did not have any money,

but they were very anxious to give. It was suggested to them that perhaps God wanted them to make some sacrifice. Later they came and said they wanted to do without mutton for a month. They have mutton curry once a week, and it is their best meal. When asked what curry should be given them in place of it, they replied, "We shall eat only rice that meal; we want to give it all." In this way they gave four rupees to Home Missions.

Junior Presentation

WHY THE GIRLS IN INDIA GAVE UP MUTTON AND CURRY

I wonder if anybody here likes a good dinner, when hungry? Why, of course, you do.

What are some of the things you like?

Note.—Get such answers as roast beef, turkey, chicken, corn, beans, apple pie, ice-cream, etc.; suggesting some of these, if the school does not readily respond.

In warm countries, the people like hot things to eat and highly seasoned food. In India, for example, one of the favorite dishes is rice and curry. Curry is a kind of sauce containing garlic, pepper, ginger, and other strong spices.

Now I want to tell you what some Christian schoolgirls in an orphanage at Ratnagiri, India, did when they wanted to give an offering to home missions. They had no money.

Once a week they had mutton for dinner. They decided they would do without mutton for a month, their best meal of the whole week, and give the money that would thus be saved to the National Missionary Society of India. It was as if you or I would give up, for a whole month, the thing we like most at our best dinner all the week.

But not only did these girls give up their mutton dinner; they went without their curry also and ate only rice for that meal. By doing this they were able to give, how much do you suppose? Four rupees or one dollar and twenty-eight cents to home missions.

Adapt Material and Presentation to Departments

Some items, such as those dealing with the details of the opium curse or certain kinds of medical cases, may be appropriate only for adults; and others will make their most natural appeal only to very juvenile minds, such as anecdotes regarding little children and child life. Care must, therefore, be exercised in selecting items for use in the Sunday-school that regard is paid to the grade or grades to which they are to be presented.

Items for the "Main School," where several grades gather, may be addressed usually to Intermediates, and will then be generally acceptable to the rest. Some variety of presentation to different grades in the "Main School" should be sought, however. One week the item may be peculiarly suitable for Juniors, another Sunday to Intermediates or Seniors. In the items and suggested presentations in the text in Part II, this has been kept in mind. The story of Santa Claus in Korea, for instance, page 118, is meant for Juniors. To them it will make a strong appeal, but Intermediates will prefer the story of the Stolen Bible, on page 73.

Typical Presentations Offered

It has, of course, been impossible within the limits of the present volume to present the endless variety of ways in which much of the material might be given. Typical ways, however, have been presented and abundantly illustrated. The Sunday-school worker with ordinary originality will therefore use much of the material, not only in the setting in which the particular item may be given in the text, but in various other ways as well. For example, the Field Item, "A Dramatic Close to a Prayer Meeting," page 27, might be used as a Prayer Introduction. The Prayer Introduction, "Repeating and Praying the Lord's Prayer," page 28, and the Scripture Introduction, "Facing Death Without Flinching," page 29, might each be used as a Field Item. The Field Item, "A Laos Evangelist Tears His Bible in Pieces," page 85, might be used in connection with a Scripture Introduction and Psalm cxix. 97-104.

Provide Opportunity for Expression

Opportunity for expression of interest aroused through the missionary impression should be adequately provided for. The purpose of telling the missionary items and incidents that follow is not merely to stir an emotion, provoke a smile, or arouse a temporary interest. The aim is rather to secure a right attitude of mind toward, and a wise guidance of activity for missions both home and foreign.

Part II

MATERIAL FOR FIFTY-TWO SUNDAYS

ARRANGEMENT OF THE MATERIAL

Method of Treatment

In the following outline of topics for Fifty-two Sundays, both home and foreign missions are impartially treated. If more foreign mission material is used than home, it is not because any distinction is drawn between these two phases of the work. The geographical extent of foreign missions being so much larger than that of home missions, more space is required to give any fair representation of the work abroad carried on by the various denominations. The purpose throughout has been to make a *missionary,* not a *home* missionary nor a *foreign* missionary impression.

The limits of the Fifty-two topics of *Five Missionary Minutes* do not permit the mention of all mission fields, but the following subjects at home and abroad are treated:

Alaska, Canada, Immigrants, Indians, Labrador, Mountaineers, New Mexico, Negroes, North American Frontier, Porto Rico; Africa, Brazil, China, India, Japan, Korea, Laos, Syria.

If some country is mentioned in which your denomination is not at work, do not hesitate to use the item, as we should train the Sunday-school to a broader interest than the denominational.

In the arrangement of material, care has been taken to present *in each quarter* a temperance item,* a field letter, a book announcement, and a reference to some form of practical Christian activity or service in which the members of the school should engage. The remain-

* See note on page 25.

ing Sundays of each quarter present the various topics mentioned in the Index, the aim being to balance well the arrangement of material from the various home and foreign fields, and also to offer variety of presentation from week to week.

Any rearrangement of the topics may be made to suit local needs, but when doing so, care should be taken to balance the material properly, and to secure variety of presentation.

In Part III will be found material for the following Special Days and Occasions: New Year, Easter, Children's Day, a National Day (July First for Canada, July Fourth for United States), World's Temperance Sunday, Thanksgiving, World's Peace Sunday, Christmas.

Missions and Character

From the standpoint of the Sunday-school, the value of the missionary material presented in the following pages must lie in its contribution to the development of Christian character. The items should not be introduced simply because they may be interesting, or even because they are missionary, but rather because they are the kind of missionary material that contributes to character development by meeting the needs of the pupil at the varying stages of his growth. On the other hand, it must be kept in mind that character development is quite impossible apart from personal service for others, which is only another term for missionary endeavor. The Sunday-school pupil must necessarily be trained to engage in personal service for his fellow men, and missionary instruction provides in large measure the impulse for such service. Missionary education, therefore, becomes essential in the Sunday-school curriculum.

Adapt Material to Needs

The person who presents any of the items in the following pages should keep clearly in mind the needs of certain pupils and study how best the item may be adapted to the recognized needs of a particular grade or grades.

For example, the Scripture Introduction on the First Sunday, "The Verses that Led to Neesima's Conversion," has value because it finds a point of contact in the life of the average Intermediate pupil, who is face to face with the great question of his own conversion. The courage of Dr. Lewis in fighting the dreaded pneumonic plague, recounted on the fourth Sunday, is a fine example of heroism not only for Juniors, but for the entire school. The value to the Sunday-school session in the statements of the Student Volunteers given on the eleventh Sunday lies in the appeal to Seniors, who are facing the problem of what to do with their own lives.

Cultural Value the Test

It is at once evident, therefore, that such material as *Five Missionary Minutes* presents is useful, not merely as a collection of missionary items, but because the items have cultural value and make an appeal to the natural interests of growing Sunday-school pupils and contribute to the development of their character. Only on this ground has such a book a rightful place in the Sunday-school, however useful it might be outside. But from the standpoint of character development it becomes a necessity.

PRESENTATION OF THE MATERIAL

FIRST QUARTER*

FIRST SUNDAY

SCRIPTURE INTRODUCTION

THE VERSES THAT LED TO NEESIMA'S CONVERSION

Scripture Lesson: Genesis i. 1; John iii. 16.

Instead of referring to our Bibles for our Scripture lesson to-day, I wish that we might repeat together from memory two verses—one from the Old Testament and the other from the New. There is a story connected with them.

In 1843 there was born in Japan a boy by the name of Neesima.† This was ten years before Commodore Perry opened up Japan to trade with the outside world. When Neesima was born, the Japanese had nothing to do with foreigners. It was a capital crime for a Japanese to leave his own country. Neesima, however, had a great aim. It was to acquire Western learning, and so he made his way to one of the ports, Hakodate, where he hoped he might board an English or American boat and so escape to America.

He longed not only for Western learning, but for knowledge of God, because he had lost faith in his family gods which stood on the shelf in his home. He noticed that they never touched the food that was placed before them. One day he got hold of a Bible in the Chinese language and was greatly struck by the first verse of the first chapter of Genesis.

* NOTE.—As no Temperance item is classified under this Quarter, one will be found in Part III, World's Temperance Sunday.

† Pronounce, Nee'-si-ma.

Let us repeat it together.

"In the beginning God created the heavens and the earth."

This statement answered some of the questions that had been in Neesima's mind. God was the creator, and from that time on he used to pray, "Please let me reach my aim."

On reaching Hakodate, he made arrangements with the captain of an American schooner for passage to Shanghai. He ran a great risk, for if detected it meant certain death. God, however, watched over him and enabled him to escape. This was on July 18, 1864. After he reached Shanghai, Neesima found another American vessel, the *Wild Rover,* bound for Boston, and persuaded the captain to employ him as his personal servant. It was a year before the schooner reached its destination.

While they were in Hongkong, Neesima discovered a Chinese New Testament in a bookstore, and he determined to have it. He had no money, so he decided to part with his sword which he always wore. He read the book day and night and found in it answers to many questions which had perplexed his mind.

The verse we have already repeated and John iii. 16 were the two that led Neesima to become a Christian. Let us repeat together these two verses.

"In the beginning God created the heavens and the earth."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Adapted from Hardy, *Life and Letters of Joseph Hardy Neesima.*

SECOND SUNDAY

FIELD ITEM

A DRAMATIC CLOSE TO A PRAYER MEETING

I want you to see some word-pictures. One is of a band of Assiniboin * Indians meeting in a large wigwam in Saskatchewan † several hundred miles west of the Rocky Mountains. Some years before, a missionary named Rundle had brought to them the gospel, but as he was compelled to return to England they had had no missionary teacher for some years. These Indians, however, had cherished what they had been taught, and as we look upon them in the wigwam, they are holding a prayer-meeting.

Another picture shows us Henry Steinhauer, a missionary, on his way to these very Indians. For ten weeks he has been traveling to reach them, and when the hour for camping for the night draws near, he still has several miles to travel to the village. He is so anxious, however, to reach the Indians that he keeps on his way and reaches their village just as they are holding their prayer service in the big wigwam.

As he approaches the wigwam, he hears singing, and is surprised, because he had expected to hear the droning of the Indian medicine-men or conjurers. Instead, it is a Christian hymn. He can hardly believe his ears.

He draws near to listen, and after the hymn he hears prayers of thanksgiving, and then this petition:

"Lord, send us another missionary like Rundle. Lord, send us a missionary to teach us out of thy Word more about thyself and thy Son, Jesus."

During the prayer, Mr. Steinhauer lifts the tanned leather door of the wigwam, enters, and bows down on his knees with the Indians. When they arise, he tells them who he is and that he has come to be their missionary. They are overjoyed, and welcome him with shouts and tears of gladness, as though he had just

* Pronounce, As-sin'-i-boin. † Pronounce, Sas-katch'-e-wan.

come down from heaven to dwell among them in answer to their prayer.

Adapted from Young, *The Apostle of the North, James Evans.*

THIRD SUNDAY

PRAYER INTRODUCTION

REPEATING AND PRAYING THE LORD'S PRAYER

The native supervising principal of schools of a very important district in Porto Rico is now an earnest Christian man. The Bible is studied daily in his home at the family altar, and he is exerting a wide influence for Christ.

It was through hearing the Lord's Prayer reverently prayed in English, and not just repeated, in the San Juan High School one morning, before the scholars began the work of the day, that he realized the truths this prayer contains, and was thus led step by step to become a Christian.

Having been brought up in the Roman Catholic Church as a boy, he had memorized the Lord's Prayer, the Creed, and the Church doctrines in Spanish, but they were never explained to him, and they brought no spiritual teaching. As he grew older, he drifted off into doubt and unbelief.

After being aroused to the truth of a personal God and that he himself was an immortal soul, through hearing the Lord's Prayer really prayed, he visited the Protestant church and Sunday-school, became further interested, and began to study the Bible. He soon accepted Christ, and his heart is now filled with a great longing to be used for the salvation of his fellow Porto Ricans.

As we unite in the Lord's Prayer to-day, may we not just repeat it, but really *pray* it. And then will Mr. ..... continue for a moment, leading us, and asking God's blessing upon the schools in Porto Rico?

Adapted from leaflet, "Finding the Truth in Porto Rico."

FOURTH SUNDAY

SCRIPTURE INTRODUCTION

FACING DEATH WITHOUT FLINCHING

Scripture Lesson: Psalm xci.

Before we read together for our Scripture lesson today the ninety-first Psalm, I want to tell you an incident from China which should give to the Psalm new meaning.

In the early part of 1911 the terrible pneumonic plague was raging in China. Dr. Charles Lewis of Paotingfu with other helpers was engaged in fighting it. This is what he says:

NOTE.—It is suggested that the following three paragraphs be read:

I think all of our Christians, both foreign and native, have done everything they could to help in this time of the people's needs, and all has been done that could be done to stop the tide of this pestilence.

Thrown right into contact with such a deadly thing as this, makes one keep close to God, and it has caused me, besides observing every one of his laws I knew of disinfection, also to commit to memory the 91st Psalm, which I have said over to myself many times a day, and it gives confidence, where I think fear would have come without it.

I cannot say now, of course, that I am not infected and will not know for some days after I get back home that I am not, *but my heart is at peace, for I am confident that I am doing my duty and am where he wants me just now.*

We are glad to say that Dr. Lewis was not stricken and that he was able to go back to his work in the hospital at Paotingfu. There are thousands of other men and women just as brave in danger, just as true and loyal, just as Christlike as he. Are you not glad that we can have a share in supporting the work of such missionaries?

Now let us read together this Psalm which brought comfort to Dr. Lewis, the ninety-first.

Adapted from a letter of Dr. Charles Lewis.

FIFTH SUNDAY

HYMN INTRODUCTION

ALL HAIL THE POWER OF JESUS' NAME

TUNE, MILES LANE

George Grenfell was a missionary explorer on the Kongo in Africa from 1875 to 1906. One time while traveling along the Lomami River, one of the tributaries of the Kongo, at several of the landing-places he was welcomed by a choir of pupils from the mission schools with their teachers singing to the tune, Miles Lane, a translation of "All hail the power of Jesus' name."

The strains of the music floated across the water before the engines of the little vessel had stopped. As Grenfell listened, his heart was filled with gratitude to God, that these native Africans redeemed by Christ were now singing "Crown Him Lord of all." Grenfell knew what scenes of cruelty had been enacted on the banks of this very river before the gospel light had come. He had himself seen there the devastation and the smoking ruins left by the Arab slave-traders. But now better days had come.

Do you wonder that the missionary, thrilled with emotion, joined with these converted Africans in singing that wonderful coronation hymn?

Let us imagine ourselves in Grenfell's company in the heart of Africa to-day, and stirred as was he, let our song of praise to Christ ring out "Crown Him Lord of all."

Adapted from Hawker, *The Life of George Grenfell.*

SIXTH SUNDAY

FIELD ITEM

TREATING DYSPEPSIA IN KOREA

Leader—I wonder if any of you here to-day have ever had dyspepsia? Have you?

Yes, I see some have.

Well, it makes you quite uncomfortable.

A man in Korea had a bad case of it. A friend thought he could help him. So he got a reed two and a half feet long, tied a swab on the end of it, and then told the dyspeptic to open his mouth. He did so, and the friend inserted the reed, and pushed it down his throat in order to press the food past the sticking-point.

Unfortunately, the reed broke off and left ten and a half inches of it and the swab in the man's stomach. After five days of suffering he was brought in on a chair to the mission hospital at Taiku. He could neither eat nor drink, and lay in a semi-conscious condition most of the time. The doctor gave him chloroform and opened the abdomen. The piece of reed with swab attached was found in the stomach. It was extracted and the patient made a fine recovery.

What if there had been no missionary hospital!

Adapted from a letter of Dr. Woodbridge O. Johnson.

SEVENTH SUNDAY

SCRIPTURE INTRODUCTION

A COMMAND AND A PROMISE

Scripture Lesson: Matthew xxviii. 18-20.

There are just three verses that I want you to consider for our Scripture lesson to-day, and I wish that we might all learn them if we do not know them already. One is a command and the other is a promise, and they are found side by side, in our Bibles. In fact you cannot separate them, for the promise can only be claimed if the command is obeyed.

Before we turn to these verses in our Bibles, I want to tell you a story.

David Livingstone was one of the greatest missionaries of the nineteenth century. He gave his life to Africa, and spent much of his time exploring in an attempt to find a suitable way from the coast to the interior, so that lawful commerce and a chain of mission stations might be established.

On his way to the East coast he came into a region where the Loangwa and Zambezi Rivers join, that was

inhabited by very hostile natives. The chief refused to permit him to continue his journey, and yet it was absolutely necessary that Livingstone should go on. He was in great distress of mind, as he feared that all his plans to benefit that great region might be ended by these savages.

His solace was in prayer, and in the three verses that we shall take as our Scripture lesson to-day, Matthew xxviii. 18-20.

(Verse 18) "All authority hath been given unto me in heaven and on earth.

(Verse 19) "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

(Verse 20) "Teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."

"It is the word of a gentleman of the most sacred and strictest honor, and there is an end on't," wrote Livingstone in his journal, January 14, 1856.

The next day he and his caravan were allowed to proceed.

Leader—To whom does authority belong, as declared in this passage?

To Christ.

How much authority or power?

"All authority in heaven and on earth."

In view of this, what is the command to Christ's followers?

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

Had David Livingstone obeyed this command?

Yes.

Had he any right, then, to claim the promise?

Yes.

What is that promise?

"Lo, I am with you always, even unto the end of the world."

Adapted from Blaikie, *The Personal Life of David Livingstone.*

EIGHTH SUNDAY

FIELD ITEM

AN INDIAN DEFENDS THE BIBLE

Some years ago when Mormon missionaries went to the Province of Ontario in Canada, with the object of making converts, they held a meeting in which they belittled the Bible and told how the book of Mormon had been dug up out of the ground by Joseph Smith, and was a revelation from God much superior to the Bible. After the Mormon missionary finished, he asked if any one desired to make any remarks. As no white man arose to defend the Bible, John Sunday, a converted Indian, rose and said:

A great many winters ago, the Great Spirit gave his good Book the Bible, to the white man over the great waters. He took it and read it, and it made his heart all over glad. By and by white man came over to this country, and brought the good Book with him. He gave it to poor Indian. He hear it, and understand it, and it make his heart very glad too. But when the Great Spirit gave his good Book to the white man, the evil spirit, the Muche-Manito, try to make a book too, and he try to make it like the Great Spirit made his, but he could not, and then he got so ashamed of it, that he go in the woods, and dig a hole in the ground, and there he hide his book. After lying there for many winters, Joe Smith go and dig it up. This is the book this preacher has been talking about. I hold fast to the good old Bible, which has made my heart so happy. I will have nothing to do with the devil's book.

This quaint speech ended that Mormon's career in that neighborhood.

From Young, *The Apostle of the North, James Evans.*

NINTH SUNDAY

FIELD ITEM

HOW AN AFRICAN WITCH DOCTOR WAS PUT OUT OF BUSINESS

In equatorial Africa an operation for appendicitis was performed in a cannibal village under very dramatic circumstances. The village had never been visited by a missionary before, but the fame of the medical healer, Dr. Dye, had gone before him, and the missionary found the natives very much excited upon his arrival. They brought to him a man who was very ill. On examination the doctor found that he was suffering from appendicitis. He told the natives that an operation would be necessary and described to them what he should do. They were wonder-struck at the suggestion of cutting open the sick man's body, but, since they thought the patient would die anyway, they were willing.

Dr. Dye arranged an improvised operating-table in a little hollow, and the people gathered by hundreds on the sides of the ravine to watch him. He gave the anesthetic, and, as the man passed into unconsciousness, the people all raised a shout, " The man is dead." Then they watched the skilful physician as he made the incision, removed the appendix, and sewed up the wound. Then a murmur passed around through the crowd, " He has killed the man, cut him open, taken his insides out, and sewed him up. Now can he bring him back to life?"

In a few moments, sure enough, the patient revived, opened his eyes, and looked around. The natives were wonderfully excited. To them it was a miracle, indeed. They sent messengers everywhere proclaiming, " Come and hear the message of the white man, for he speaks with authority. He has killed a man, cut him open, removed his insides, sewed him up again, and brought him back to life."

Dr. Dye relates that that operation overthrew the

power of the native witch-doctor and enabled him to plant a church in that village.

From Missionary Programs of the Foreign Christian Missionary Society.

TENTH SUNDAY

PRAYER INTRODUCTION

THE LORD'S PRAYER AMENDED

NOTE.—It is suggested that before the school opens, the Lord's Prayer be copied on the blackboard in large letters, in view of the whole school. Then as the Leader talks and asks the school what part of it should be crossed out and changed by the person who does not believe in Missions, he will make the changes indicated below. If the words crossed out are then erased, it will be graphically evident how little is left of the prayer Jesus taught his disciples.

The Lord's Prayer Amended

For the use of the man who doesn't believe in Missions.

~~*Our*~~ *Father Who art in Heaven,*

~~*Hallowed be Thy Name.*~~

~~*Thy Kingdom come.*~~

~~*Thy Will be done on Earth*~~

~~*As it is in Heaven.*~~

Give ~~*us*~~ *me this day* ~~*our*~~ *my daily bread.*

And forgive ~~*us*~~ *me* ~~*our*~~ *my debts,*

~~*As we forgive our debtors.*~~

And lead ~~*us*~~ *me not into temptation,*

But deliver ~~*us*~~ *me from evil:*

~~*For Thine is the Kingdom,*~~

~~*And the power,*~~

~~*And the glory,*~~

~~*Forever.*~~ *Amen.*

Adapted from *Handbook on Foreign Missions,* 1911, United Presbyterian Church of North America.

Another effective way to use the material:

Leader—We have on the blackboard a new rendering of the Lord's Prayer. Let us read it over together as amended by the person who does not believe in missions.

Does anybody in the school like it?

(Get answers of "No" from the scholars.)

What is the matter with it, as it stands?

(Get answers, "It is incomplete, mutilated, unsatisfactory. It is *not* our Lord's Prayer as he gave it. It is a selfish prayer, with no mention of the Kingdom.")

Leader—Because it is not our Lord's Prayer, we cannot use it. But let us all join in praying to-day the prayer as our Lord taught us.

ELEVENTH SUNDAY

RECRUITING FOR SERVICE BY A HYMN

INTRODUCTION

SPEED AWAY, SPEED AWAY ON YOUR MISSION OF LIGHT

Leader—At the Rochester Convention of the Student Volunteer Movement, held in January, 1910, there were assembled about two thousand of the choicest young men and women from the colleges of North America. They had come together to consider the whole question of the relation of the students of our colleges and universities to the problem of world evangelization in our day and generation.

In one of the closing meetings of the convention the platform was filled with young men and young women who within a year planned to go out to the mission fields. They were asked to tell in a few words to what country they were going and why.

I have asked a number of the young people of our

Sunday-school to give to you to-day some of their answers.

NOTE—These should be copied and given out the week before. The young people who take part will now rise and in rapid succession each read or repeat the following sentences.

I have but one life to invest, and I feel that God has called me to *North China.*

I am going to *South America* to publish the tidings that needy and dying men may know our Christ.

I go to *Japan.* I was born in the barracks, and I am going to take my father's work.

China. Because I want my life to tell in a place where He is unknown.

The gift of a life is my only answer as a Christian to the tremendous need in *India.*

God has called me to *Alaska,* and I must obey.

I hope that I may have the privilege of bringing the gospel to my sisters in *India,* because of the crying need.

Foochow, China. Because there are hundreds of women and girls there whom I may serve and who are hungering and thirsting for the unchanging Christ, whom I know. Before God, I cannot stay in this country and face the future eternities.

Anywhere He sends, because I found I could not pray for missions and not go in answer to my prayer.

Punjab, India. Because of the irresistible cry.

India. Because He has called me, and I feel that my life will not count for the most unless I follow His vision and call.

South Africa. Because I have the opportunity and it is the greatest opportunity a man can have to go.

Where He wills. For God so loved the world.

Wherever there is opportunity and need, because I have something somebody somewhere wants.

Foreign Field. Because His love will not let me stay at home.

The field into which He leads, to tell of my Savior and His love for those who know Him not.

Whither Christ shall lead. Because He says, "Go."

Quotations from *Students and the Present Missionary Crisis.* The Report of the Rochester Student Volunteer Convention.

Leader—At the close of these testimonies in Rochester there was sung that wonderful missionary hymn, "Speed away, speed away on your mission of light," and every heart was moved.

NOTE.—It will be very impressive to have some one sing this hymn as a solo or else have a quartet sing the hymn. If this is not possible, the entire school may join in singing the hymn. If "Speed Away" is not available, "Ye Christian heralds go proclaim," or the consecration hymn, "It may not be on the mountain's height," may be used.

TWELFTH SUNDAY

BOOK ANNOUNCEMENT

*THE DAYS OF JUNE**

BY MARY CULLER WHITE

Great souls sometimes dwell in frail bodies. Such a soul was June Nicholson, a Southern girl of finest type. At first her name was Jane, but her sunny disposition as a baby won for her the name of June, and by this name she was ever afterward called.

Early in life she got hold of a big idea. Resolving to carry it out, she was on her way one day from her South Carolina home to Kansas City. She had to change cars at Atlanta, and when she reached there such a feeling of homesickness overcame her she sold her ticket and prepared to return home. But her trunk had to be gotten off the train, and for this she went to the baggage-master.

* Published by Fleming H. Revell Company, New York. Price, 50 cents, net. A book suitable for Senior readers.

"My trunk is checked for Kansas City," she said; "but I am not going, and I want to get it off."

"Surrender your ticket," was the businesslike reply, "and you can get your trunk."

"I can't," she said, "for I have sold it. But I must have my trunk. Won't you please get it off?" Unwittingly the depth of her feeling was showing itself in her voice.

"Why aren't you going where you started?" said the man, evidently touched.

"Because I am homesick," she blurted out.

"Well," said the man, "if that is the case I guess I will have to let you have your trunk. It's against the rules and I ought not to do it, but if you are homesick—that's a different matter."

But he knew not with whom he was dealing. The would-be missionary had recovered herself.

"No, you won't," she said. "I'll not let you do for me anything you ought not to do. I'll go and buy back my ticket and go on to Kansas City."

And she did.

She had other struggles to face after this, many of them, but she won out, and the story of her life victory makes one feel that here was a girl who proved herself a real heroine.

You can read the brief sketch of her life in a couple of hours, and you will be well repaid for the time thus spent in getting acquainted with a very human but very noble girl. The book is charmingly written in brief breezy chapters, so that the interest does not flag for a moment. It is the kind of book that every Senior in our school should read.

Here it is—*The Days of June,* by Mary Culler White.

(Hold the book up in view of the school.)

Ask the Sunday-school librarian for it after Sunday-school.

THIRTEENTH SUNDAY

FIELD LETTER, ALASKA

TYPICAL LETTER FROM A PRESENT-DAY HOME MISSIONARY

NOTE.—See accompanying letter in full Not the entire letter, but only extracts are presented. The method of presentation may be applied to other letters. Read chapter IV, of this volume.

Leader—We are so glad to have to-day a very interesting home missionary letter from Klukwan, Alaska. Miss....., who is Missionary Correspondence Secretary, will present it to us now.

Miss ..... This letter is just full of interesting things, but there is not time to read them all. I *must read,* however, what is said about *koush-da,* the land otter.

In October a high-caste Indian was drowned. Now drowning is a death the Indian fears more than anything else, as he believes unless his body is recovered he falls a prey to the *koush-da* or land otter, who changes him into a *koush-da-ka,* a land otter man. Koush-da keeps his captives very close so that few ever escape when once taken by him, so of course there is no chance of ever getting to the "Happy Hunting Ground."

The friends of this young man, therefore, after consultation with old Yehoss, the witch-doctor, to whom they gave blankets and money for his advice, spent long anxious weeks and much money in a vain search for his body. In the meantime noises at the doors or windows of the houses, that otherwise would not be noticed, caused excitement and alarm among the people, who thought that the spirit of the dead, or the koush-da-ka, was seeking an entrance.

A poor old woman living alone in a small log cabin, heard a noise in the ghostly hours of the night that sent her screaming through the village street. A careful investigation by the missionary, who was among the first to arrive on the scene, finally traced the noise to the loft, into which he ascended and found an empty coal-oil can from which the koush-da-ka in the form of a mouse was making frantic effort to escape.

The missionary goes on to say that his work is to lead these people out of their ignorant beliefs to a knowledge of God and of Christ, to tell them that the spirit returns to God who gave it, and that there is life and hope and joy after death for all who believe in Christ.

May we not all pray for the missionaries in their work at Klukwan?

NOTE.—It is well to encourage correspondence with your own missionary on the field on the part of members of the school, and that member of the Sunday-school Missionary Committee in charge of "Field Correspondence" should secure such letters from officers, teachers, and scholars. It should be fully understood that the missionary cannot be expected to send individual replies, but a joint letter to the school.

Copy of letter from Mr. Falconer, from which adaptation has been made.

KLUKWAN, ALASKA, December 1, 19...

DEAR MISS .....:

I am reminded of my note on the outside of your letter of October 5, that it is time to get a letter started on its long trip East, if you are to receive it by the middle of the month.

I wonder how many of the young people in the States believe in witches, witch-doctors, or something perhaps more civilized, in ghosts. Most of our people believe in all three of the above; I think all of them believe in one or more, especially the latter. In October a high-caste Indian was drowned. Now drowning is a death the Indian fears more than anything else, as he believes unless his body is recovered, he falls a prey to the *koush-da* or land otter, who changes him into a *koush-da-ka,* a land otter man. Koush-da keeps his captives very close so that few ever escape when once taken by him, so of course there is no chance of ever getting to the "Happy Hunting Ground."

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koush-da-ka in the form of a mouse was making frantic efforts to escape.

Our work is to teach the people that the sting of death is sin, over which we may have the victory through Jesus Christ; that the spirit returns to God who gave it; and that on the great resurrection morning, when the dead in Christ shall rise, it will matter not how they have died or where they have slept, as even the sea will give up the dead which are in it.

The worst siege of sickness in seven years, with no doctor within reach, is making our work unusually hard this winter. Three have already died, while others are not yet out of danger. We trust these times of sorrow and affliction will but lead us closer to him who loved us and gave himself for us.

The missionary's wife bears her part of the burden bravely. In addition to her usual household duties and the care of a sick husband, a short time ago, she conducted a funeral service on Saturday; the Sunday-school and evening service on Sunday; and another funeral service on Monday.

We are glad to know you are interested in our work. Earnestly pray, dear friends, that the trials of these weeks may work together for our good, and that the light of the gospel of Christ may soon shine in many hearts here, as it does now in a few.

Yours in his service,

FRED R. FALCONER.

EVANGELICAL
SCHOOL OF THE

SECOND QUARTER

FOURTEENTH SUNDAY

FIELD ITEM

THE COOKING STOVE IN DAVY'S HEAD

A young boy applied for admission to a college in the South. He had been prepared by a former student, and was able to enter the freshman class. He brought with him a supply of provisions, rented a room, and did his own cooking. For months he worked and studied, making rapid progress. One day the president met him and found that he was greatly distressed.

As soon as he could control himself, he said, "I must go home; it is time to be at work with the crop, it has rained so much, and I am needed."

The president reasoned with him, and tried to show him the folly of giving up his studies at that time.

He broke down completely, and, sobbing as if his heart were broken, said: "I can't study; when I take up my book, I see on every page my mother with a hoe in her hand, working like a slave to keep me in school. I'd rather not be educated than be compelled to look at that picture."

In all probability the boy had written home, stating that he expected to leave college that day, for at this juncture his mother appeared.

Mother-fashion she drew him into her arms, and said, "Davy, my boy, would you break mammy's heart? Stay! Mammy will work for her baby, and will never stop until you say, 'Mammy, here is my 'ploma.'"

A friend called to see the parents of Dave at their

humble mountain home. It was the month of July, and the mother was cooking at the fireplace.

"Mrs. Green, you ought to have a cooking-stove," was the comment of the visitor.

"I had one, but I put it in Davy's head," was the only reply.

That mother had sold the stove in order to keep her boy at school. She cannot read, but she was determined that her boy should have an education. At his graduation she was happier than a queen, for she saw her boy receive his diploma, and also carry off second honors in his class.

I think that it must somewhere be written, "Blessed are the mothers who make a way for their boys to ascend, for their reward is great both here and hereafter."

Adapted from Guernsey, *Under our Flag.*

FIFTEENTH SUNDAY

FIRST OF FOUR CONSECUTIVE PRESENTATIONS ON GIVING

HOW THE NATIVE CHRISTIANS GIVE—ILLUSTRATIONS FROM AFRICA, ALASKA, AND CHINA

Leader—We have spent some months in presenting missionary information to our school in various ways, from Sunday to Sunday. Because of this increased knowledge of the work at home and abroad our interest is deepening. This interest, we trust, will express itself very definitely in the giving of money, of service, and of life to the cause of extending Christ's kingdom —that is, Missions.

For the next few Sundays, therefore, we shall consider briefly this question of giving. To-day and next Sunday, several members of our school will give incidents fresh from the mission field, telling how the native Christians in various lands give. You will see that they set us a high standard and call us to real

sacrifice, if we follow their example. We shall first hear two messages from Africa which are in the words of the missionaries themselves.

NOTE.—It is suggested that the following items be given by different members of the school in quick succession, rising in their classes and speaking clearly and distinctly. If desired, all may in advance come to the platform and from there rapidly present their items. If time does not permit the use of all the items, selections may be made in advance. The items should be copied from this book and given a week in advance to those who will present them. Some of the brief items may be read, those in story form should be told.

First Pupil—I have seen a woman give the food she needed to eat.

I have seen a schoolboy give the only dish he possessed.

One of our Christian women worries, not for lack of necessities for herself, but her anxiety is great if she has not her pledged contribution.*

Second Pupil—At a morning offering not long ago a congregation gave fifty-six dollars. Persons have taken off ornaments from hair, neck, wrist, ankles, and cast them into the contribution baskets. Young men have given one tenth of their modest monthly incomes, and poor widows their mites. When I have asked natives if they really believed that it is more blessed to give than to receive, they have said, "Yes," and "We used to think, before we knew God, that it was more blessed to receive than to give, but we feel the other way now." †

Leader—We shall now hear from Alaska.

Third Pupil—When Kotseek, the Chilcat, was young, his tribe went to war with others. A cap was made by his wife from the skin of a mountain goat with a small tuft of eagle feathers, thus representing strength and swiftness. A shirt representing the Raven, the emblem of this tribe, was made, and the blanket

* Reported by Mrs. C. W. McCleary of Batanga, Kamerun, West Africa.

† Reported by the Rev. Melvin Fraser, also of Batanga, Kamerun, West Africa.

and trimming, which were secured in exchange for ten marten skins. After this war, another broke out between the Raven and Whale Clans. According to custom, this war must continue until both sides had suffered equally in dead and wounded. Kotseek was severely wounded, and deformed for the rest of his life; but because the Whale Clan had suffered a loss which required the death of a Raven before peace could be restored, Kotseek offered himself for the sacrifice. The warrior's costume was again brought out, and with this and the cap on his head he went out to die; but God's hand protected him, and later he learned of the love of Jesus.

Recently he decided to part with these things which were so precious to him, and offered them to the missionary to be sold that the money might be used in sending the gospel to others who do not know of Jesus. We can hardly understand this kind of a sacrifice, for it really meant the parting with the last connections with his old life, and giving up the custom of years,—that of having all of these relics buried with the warrior.*

Leader—Now we shall hear three messages from China.

Fourth Pupil—An old woman who has to make her own living and earns but one dollar per month above her board gives two dollars a year to the Lord's work, and is generally the first to pay up.

Many Christians refuse good situations and work for less salary, simply because the paying position would hinder their religious life. †

Fifth Pupil—The poor boys of Peking University take their breakfast later on Sunday and their supper earlier, giving the money that should go for their dinner into the Sunday collections. I have known many of the boys to give their dinners for a month, others

* From an Alaskan Field Letter from the Rev. Fred R. Falconer.

† Reported by the Rev. J. E. Shoemaker of Yu-Yaio, China.

who gave their dinners for two weeks to the missionary collection.

An old woman who mended the clothes of the students, getting fifty cents a month for it, gave one month's wages for the missionary collection.

When the Chinese Christians of the Methodist Episcopal Church were asked by Bishop Bashford to subscribe on an average of one dollar Mexican each, for a thank offering, they subscribed on an average of one dollar gold,—twice what they were asked.*

Sixth Pupil—For the year 1907 the native Christians of the Ko-Chau field averaged two dollars and ninety-eight cents per member for the gospel. This is equivalent to a man's board for one month.

Lau Taat-sam, an elder of the Shui-Tung church, leaves his business and gives ten days or more every quarter to itineration with me on church session work at his own expense.

Ching Mong-cho saved enough in California to return to Canton and pay his way through the theological course. He is to-day preaching for the equivalent of four dollars and fifty cents United States currency per month.†

Leader—Next Sunday we shall have some further testimony from other lands.

SIXTEENTH SUNDAY

SECOND OF FOUR CONSECUTIVE PRESENTATIONS ON GIVING

HOW THE NATIVE CHRISTIANS GIVE—ILLUSTRATIONS FROM INDIA, LAOS, SOUTHERN MOUNTAINEERS IN NORTH AMERICA, AND FROM KOREA.

Leader—Last Sunday we heard how some of the native Christians in Africa, Alaska, and China give.

* Reported by the Rev. Isaac Taylor Headland of Peking, China.

† Reported by the Rev. C. E. Patton of Ko-Chau, China.

To-day we are to hear from some other lands,—India, Laos, the southern mountains in North America, and from Korea. If there were time, we might hear from other lands as well, but we are limited, and so these incidents must suffice. We shall hear first how some Hindu Christians give.

NOTE.—The following items should be presented by different members of the school in rapid succession. They may rise in their places, or all coming in advance to the platform, they may in turn give the items from there. If time does not permit the use of all of the items, selections may be made in advance. The items should be copied from this book and given a week in advance to those who will present them. Some of the brief items may be read; those in story form should be told.

First Pupil—At a missionary meeting in India one of the native Christians rose and said: "I have no money that I can give, but I have a new milch cow; I will spare one third of all the milk she gives until she goes dry, if any one will agree to take it daily, and put the value in money in the missionary collection." The milk was at once bespoken, and that cow gave milk well and long that year.

A widow woman took off her choicest "toe-ring" (for they use them there as much as finger-rings), and put it in the contribution-box. It was purchased for half a dollar, and that sum went into the box as the widow's gift. *

Leader—We shall now hear from Laos.

Second Pupil—The Laos have been collecting money and second-hand clothing for Adana and Tarsus. About three hundred pieces or so of clothing have been given in this poor town of Talas.

A cook gave her whole month's wages, though she was very poor.

A poor washerwoman, though having two depending upon her, gave a week's wages.

One wretchedly poor man, a hunchback with three dependent upon him, gave a whole day's earnings, which was a very large sum for him.

* Reported by the late Jacob Chamberlain, D.D.

A mother sold some flour in the home to be able to add her mite.*

Leader—Let us learn now what some of the girls in North Carolina did in order to give to missions.

Third Pupil—One of the oldest schools under one of the Women's Boards of Home Missions in the United States is located at Concord, North Carolina. It is a school for girls in the mountains of the South who are taught everything that will develop their Christian womanhood. Every year there is a season of self-denial for the sake of some need in the foreign mission field. The following statement from one of the teachers gives but a slight glimpse of the enthusiasm which these girls have shown for the famine relief in China.

"Down in the basement (our make-believe gymnasium) I have just left an enthusiastic group of girls putting the finishing touches on 'the quilt for China,'—that, at least is what it means to the quilters and to those who pieced the 'nine patches,' though, of course, no one thinks of its actually making that long journey; all are eager, however, to see its worth transmuted into life-saving bread for the starving Chinese. In this enthusiasm the pieces overshot the mark, leaving a generous surplus of 'blocks,' and hence a second quilt is planned; nor is this the only vent given to their zeal. The creak of ice-cream freezer and the odor of taffy tell their tale of helping swell the relief fund. Self-denial money is coming on a generous scale, too. One girl, who has been penniless for weeks, begged the privilege of washing for a teacher this week, and gave the money as her contribution. Another having completed a tedious piece of needlework, for which she received a dollar, brought the whole of it; and that each might have a share in the giving, there was a unanimous vote to go lunchless two days of the week. There was evident disappointment when this request was

* Reported by Mrs. Mary Carter Dodd of Talas, Asia Minor, Turkey.

granted only in a modified way. There is a readiness to do, which is touching and beautiful." *

Leader—Elsewhere also the native Christians have learned the joy of giving that comes through sacrifice. We shall hear now of three brothers in Korea, and also of some others in that land.

Fourth Pupil—Three brothers sold their entire rice crop and lived for a year on millet, a low coarse food, that they might give it to a Korean missionary.

Many women have given their wedding-rings, or have cut their hair off to sell for the cause of Christ.

Many poor people go with one less meal a day that they may be able to give.

The Chai Ryung city church, besides supporting a local pastor and all the local work, *support a home missionary who costs more than their local pastor.* They are planning to support another missionary very soon.†

Fifth Pupil—Korean men have been known to mortgage their houses that mortgages might be removed from the houses of God, to sell their crops of good rice intended for family consumption, purchasing inferior millet to live on during the winter, and giving the difference in cost for the support of workers to preach among their own countrymen. Korean women have given their wedding-rings and even cut off their hair that it might be sold and the amount devoted to the spread of the gospel.‡

Sixth Pupil—At the time the Korean Christians in Pyeng Yang were building Central Church, there was a woman in a country village who was driven out of her home by her husband because she was a Christian. That was a frequent occurrence in Korea a few years ago. She took her two little children and came to Pyeng Yang. For a year she was either cared for

* From a letter from Miss Montgomery of the Laura Sunderland School, Concord, N. C.
† Reported by the Rev. William B. Hunt of Chai Ryung, Korea.
‡ Reported by the Rev. George Heber Jones.

in the homes of the Christians, or was given work by Christian Koreans so that she might support herself and her children.

During the period of this woman's direst poverty, she had a great longing to help in the erection of Central Church. Week after week, as she was able, she laid aside one "cash" (one tenth of a cent) at a time, until she had saved one hundred of these coins, which she gave to the church. It had taken her an entire year to save this amount, and the total value of the coins was only ten cents. But the story was related many times, and her heroic self-sacrifice greatly encouraged others to assist in the erection of the building.*

Seventh Pupil—Pai Ni-il was a Christian, the first one in his village. The gospel meant much to him, so he told it to others. Inquirers came to his house, the room got too small, and they needed a larger one. The little band of Christians won by Pai Ni-il decided to build a church. Everybody contributed as much as he possibly could, but when the building was completed, there hung over it a debt. This was a cause of sorrow to Pai Ni-il and his fellow Christians. What could be done? Pai Ni-il thought and prayed about it, and then he made a great resolve.

One morning he was seen leaving his home for the market, driving his only ox with which he plowed his field. When he came back, Pai Ni-il was alone, but he had with him the price of the ox. This money he took and paid the debt on the church. Some weeks later the missionary was in the region of Pai Ni-il's home. He went to the house and was told that Pai Ni-il was down in the field plowing. When the missionary reached the field, he saw Pai Ni-il's old father with his hands upon the handles of the plow, guiding it. In the furrow hitched to the traces where the ox should have been, were Pai Ni-il and his brother. They were pulling the plow themselves that spring.

It seemed to the missionary, as if hitched with them

* From "Korea for Christ," by G. T. B. Davis.

was One who years ago had been with three of his followers in Babylon in the fiery furnace, One like unto the Son of Man.*

SEVENTEENTH SUNDAY

THIRD OF FOUR CONSECUTIVE PRESENTATIONS ON GIVING

WHY I SHOULD GIVE TO MISSIONS—SEVEN WORD PICTURES

Leader—For two Sundays we have heard how the native Christians in various countries give—even to the point of sacrifice.

To-day I want you to face another question: Why *we* should give to missions. I want you to look at a few pictures, word-pictures, that I trust will make it clear why we should invest in missions. Those pictures will be given us by different members of our school. The first two show the need of childhood, the next three the need of womanhood, and the last two the need for Christ's peace.

NOTE.—It is suggested that some of the teachers or older members of the school present these items, which should be copied from this book and given to them a week in advance.

First Picture

If you should see two bright little children thrown out on a rubbish pile to perish, would you think it worth while to save them? Two such children *were* found on a rubbish heap in India by missionaries, who rescued them and brought them to the mission station and cared for them.

Second Picture

Two children out of every three in all the world look into the faces of mothers who cannot tell them the story of Jesus because they do not know it themselves.

Down in New Mexico, San Antonio is the patron

* Adapted from Gale, *Korea in Transition.*

saint in a certain town. The image of the saint is taken from the Roman Catholic Church and carried around town, crowds following to the beating of a drum. There is a feast which includes gambling, drunkenness, and a ball. In all of these even the smallest children have a share.

Such conditions need remedying. We should give to Missions because Jesus said: "Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven."

Third Picture

In many Mohammedan lands women are considered little better than beasts, and to be without brains. Until the missionaries established them, there was not a single school for girls in the Orient. It has not been an uncommon sight to see a woman harnessed with a donkey to a plow and both driven together by a man.

Fourth Picture

The custom of buying wives is quite common among primitive people. In New Guinea one chief boasted proudly that his wife had cost him ten arm shells, three pearl shells, two strings of dogs' teeth, several hundreds of coconuts, a large number of yams, and two pigs.

Fifth Picture

About seventy-five miles from Sitka is Killisnoo, one of the worst native villages in southeastern Alaska. Here two girls, who had formerly been in the Christian school at Sitka, were being offered for sale at fifty dollars apiece by their mothers.

Such conditions need remedying. We should give to Missions because Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Sixth Picture

Raymead Das was a so-called holy man in India. He sought peace through physical pain, and so for thir-

teen years he sat upon a bed of spikes, in a vain effort to find it. He is just a type of thousands who are hungering for God in India and all over the non-Christian world.

Seventh Picture

Eastern religions are finding their way to England and America. In the United States and Canada Buddhist and Hindu temples are growing in number. There are also many other religious cults, the devotees of which are seeking to find peace.

These conditions need remedying. We should give to Missions because Jesus said: "I have spoken unto you, that in me ye may have peace." "My peace I give unto you."

EIGHTEENTH SUNDAY

FOURTH OF FOUR CONSECUTIVE PRESENTATIONS ON GIVING

KINGDOM DAY—SUBSCRIPTION PLEDGES TO MISSIONS

Leader—Last Sunday we had some word-pictures presented to us which showed "Why we should give to Missions." To-day, before we make pledges of what we will give for the coming year, we shall have some statements as to what the missionary dollar will do on the mission field.

NOTE.—The following ten statements should be copied and given a week in advance to ten pupils who will give them in quick succession from the platform.

The First Ten Cents

will help send out new missionaries this year to preach the gospel.

The Second Ten Cents

will send our missionary boats on their errands of peace in the dark and needy places.

NOTE.—Insert the names of the countries in which your Home and Foreign Missions Boards have little Mission boats or steamers.

The Third Ten Cents

will go to the rescue of helpless little children from slavery, sin, and death.

The Fourth Ten Cents

will help secure, build, or repair mission property.

The Fifth Ten Cents

will help educate a girl or boy in a Christian school.

The Sixth Ten Cents

will help provide the support of a native worker.

The Seventh Ten Cents

will help minister to the sick, providing doctors, nurses, and medicine; and preach to the soul while healing the body.

The Eighth Ten Cents

will help to pay a missionary's salary.

The Ninth Ten Cents

will help translate and print tracts and other Christian literature.

*The Tenth Ten Cents.**

Three tenths of it will help send books and pictures and missionary boxes to needy peoples.

Seven cents out of a dollar will collect and carry the other ninety-three cents to the uttermost part of the earth and report what they have done.

NOTE.—Care must be taken not to give the impression that a Mission Board can or would divide up every dollar contributed in the manner above suggested. It is merely a general statement as to the possible phases of work to which missionary money may be applied. It makes clear that a dollar contributed to the General Fund of the Board, or on the Station Plan is actually supporting many different kinds of work.

Leader—We have just heard what the missionary dollar will do. I think it would be splendid if every member of our Sunday-school could invest at least one

* The average cost for administration expenses of the various mission boards is about 7 per cent. It may vary more or less.

dollar a year in the cause of missions. Perhaps all of you do not have as much as a dollar in your pockets to-day, but most of you could easily secure a dollar and more, in fifty-two weeks. I am going to ask you, therefore, to take your missionary pledge cards which the teachers have in their hands, and to make your missionary pledges for the coming year. Most of us can set at least one dollar to work in the mission field, by contributing two cents a week for a year. Many of us can do much more than that, and I hope we will. Some of us can have not merely a single dollar, but a number of dollars working for us all the year at home and abroad.

Please take the cards now and indicate how much you will give per week, sign your name, and give the card to your teacher.

If you are not ready to sign the card to-day, take it home and talk it over with your parents, and bring back the card signed next Sunday.

NOTE.—Secure pledge cards and envelopes by communication with your denominational Mission Boards. As these are prepared largely for use in the churches, they may need to be adapted for Sunday-school use locally.

NINETEENTH SUNDAY

RECRUITING FOR SERVICE BY A FIELD ITEM

A GIFT OF DAYS

Leader—Last Sunday we had an opportunity to make our annual pledges for benevolences. I am glad that so many of the members of our school are thus contributing, and I hope that all will do so.

There is something else we can give God besides money.

> **"I beseech you therefore, brethren, by the mercies of God, to present *your bodies* a living sacrifice, holy, acceptable to God, which is your spiritual service."**

In fact, God wants our hearts and our lives more than our money. Sometimes money is the cheapest

thing we can give. Most of us bring an offering to Sunday-school each Sunday, but in addition to that God wants our personal service on Sunday and all during the week.

Most of us, probably, have heard of the wonderful growth of the Church in Korea. The secret of it is that the Christians are tremendously in earnest. They give not only large sums of money for the spread of the gospel, but they engage in personal work themselves. It is a common thing at conferences and prayer-meetings for the Christians to pledge so many days' service. They go out at their own expense and testify for Christ. It may mean shutting up their place of business for days while they are gone, but they gladly make this sacrifice.

At the early morning prayer-meetings which were held in one of the churches in Pyeng Yang recently, the total number of days that were pledged by the Christians was more than three thousand, or nearly nine years' continuous work for one man. "During the first three months of the year 1910 an aggregate of fully seventy-five thousand days was subscribed, making a total of two hundred and five years of service. This is the equivalent of five men preaching the gospel continuously in Korea for forty-one years each." *

Now I urge upon you all the doing this week some such service as.....

NOTE.—The Leader should now indicate some definite activity in which the members of the school may engage, such as visiting sick pupils, absentees, recruiting new members, or some other form of service requiring an actual expenditure of time and effort.

TWENTIETH SUNDAY

RECRUITING FOR SERVICE BY A FIELD ITEM

A BOY FOLLOWS HIS DOLLAR TO THE MISSION FIELD

NOTE.—This item should be read distinctly and with feeling.

The following is the testimony of a young missionary who recently went to India:

* Davis, *Korea for Christ.*

"When I was a little fellow about nine years old, there was a great famine in India. The minister told us in church that there were thousands of people dying over there, and that one dollar would save one person's life. Then I saw pictures in the papers and magazines of people who were starving. They were so thin, like skeletons, and their eyes were sunken. And I wondered how I should feel to have no breakfast, and no dinner, and no supper, and none the next day, nor the next. I thought about my dollar, that would save one life. But I thought I could not spare that dollar. I had worked hard for it, worked in the hayfield, and earned one dollar and fifty-five cents. Oh no, I could not spare a whole dollar. Then I thought about the people who were dying and I could not stand it any longer. I had an awful fight, but I gave up that dollar. I sent it to save somebody's life.

"But that dollar was my treasure, it was so much to me that when it went to India, my heart went with it. I thought about it all the time. I wondered what kind of a person it was whose life I had saved. I read everything I could find about India. All the time I was in school and in college I was interested in India. Then they told us in college that in India thousands of people were dying without knowing of Jesus, the Bread of Life, and they were hungry for him. And I felt just as I did when I heard of the famine. I wanted to go feed them. I wanted to tell them about Jesus, So now I am going to follow my dollar, I give my life to India. I want to carry the Bread of Life to those people." *

Leader—Girls and boys, I am glad for the investments of money that many of you are making week by week to the cause of missions. Follow these gifts with your prayers, and ask God if he can use your life in any place on the mission field to which your gifts are going. That will be the choicest gift you can make —your life to missionary service.

Our pastor will be glad to confer with any of you

* From Letter published in *Over Sea and Land.*

who are facing the question of what to do with your life, where you can place it most advantageously for the kingdom of God.

TWENTY-FIRST SUNDAY

FIELD ITEM

THE ROMANTIC STORY OF THE FIRST FOREIGN MISSIONARIES OF THE KOREAN CHURCH

NOTE.—The following pictures should be presented by three older Intermediate or Senior members of the school. It will be more effective if they stand together on the platform and tell the story consecutively.

First Picture

In the year 1894 a missionary was walking along the streets of Pyeng Yang, Korea, to the inn where he was staying. People stared at him as he walked, but no face among the hundreds he saw showed any signs of friendship or interest. Several young men were following him, and some were servants from the Governor's quarters. One young man, to show how smart he was, picked up a rock and heaved it at the missionary. The aim was poor so no harm was done; but had the rock struck home there would have been no sympathy for the "foreign devil" in the hearts of the Koreans who looked on. The missionary paid no attention to the crowd or the rock. Soon the inn was reached and the young men dispersed, laughing, no doubt, over how they had rocked the foreigner. The young man who threw the rock was named *Yi Ki-pung*.

Second Picture

In 1897 a young Korean and his wife were baptized in a little town south of Pyeng Yang. The man soon died and the young widow, hardly more than a schoolgirl, went back to her parents, who lived in the mountains of Kok San. The parents were heathen, and when the young widow came home, they saw an opportunity to make a few dollars, so they sold her.

This was an unbearable fate for the young widow, so she tried to escape by fleeing. She was unable to go far, for tracers were sent out and she was soon found and brought back. Here the poor girl had to live until deliverance came from an unexpected quarter. One day her master was taken sick, and his brother, afraid he might die, took the young woman, brought her to a Christian church, and asked the man in charge to keep her until called for. He did this because he wanted to sell her just as soon as his brother died, and he brought her to the church, knowing Christians would not sell her. The woman stayed at the church for a time and then concluded to go to another church some distance away. Here she was found by a missionary on one of his regular trips. The leader of the group told her story and how, also, a band of roughs were planning to steal her some night. The poor woman pleaded that she might be taken to Pyeng Yang. The missionary consented, gave her over to the care of his wife, and for three years she worked in his home and attended school when school was in session.

Third Picture

On January 11, 1908, a large audience gathered in the Central Presbyterian Church of Pyeng Yang to bid farewell to the first foreign missionary sent out by the Korean Presbyterian Church to the Island of Quelpart, south of Korea. The missionary made a short farewell address and then Mr. Kil, the pastor of the church, spoke, and during his remarks said that this missionary must not be discouraged if he should have rocks thrown at him by the Quelpart people; "for," said Mr. Kil, "remember how you threw rocks at the first Pyeng Yang missionaries." And the missionary, who was Mr. *Yi Ki-pung,* sat with the tears running down his cheeks as Mr. Kil spoke. It was a meeting never to be forgotten by those who were present. The next morning Mr. Yi and his wife, who was none other than the young woman who was rescued by the missionary, left for their future field of labor.

Reported by the Rev. Graham Lee, Pyeng Yang, Korea.

TWENTY-SECOND SUNDAY

BOOK ANNOUNCEMENT

DOWN TO THE SEA *

BY WILFRED T. GRENFELL

NOTE.—One or more of the incidents narrated below may be given at the option of the Leader.

The modest hero of the Labrador coast, Dr. Wilfred T. Grenfell, has given pen pictures of the fishermen's lives and of his work among them in a fine little volume, *Down to the Sea.* You can read it through in an evening. Some of the characters of the book it will do us good to know.

Bill, the optimist, paralyzed and poverty-stricken, but able to get about and drive his dog team is always doing acts of kindness, and carrying parcels on his sledge for others, without pay. When remonstrated with for spending too much time on the road doing other people's work, he replied: "'Tis my fashion. I fair loves to oblige any one, especially the sick." He shared the belief of the fisher folk in many foolish remedies. One of his dogs was very thin —from lack of food chiefly—but he told Dr. Grenfell he had given an Indian cure for it—"Nine buckshot to eat on a Friday."

Some of the remedies for human diseases among the fishermen were about as superstitious. A toothache string worn around the neck, and a green ribbon on the left wrist, were regarded as powerful in preventing toothache in the one case, and "bleedin'" or hemorrhage in the other.

Harry Lee, the mate of the *Wildflower*, is a man worth knowing. In command of the schooner, he "hove to" one stormy night at the risk of losing his vessel and all on board, taking a chance in a thousand of saving a shipwrecked sailor lashed to a beam. Whether he succeeded or not Dr. Grenfell tells on pages 108 to 110.

The story of the dogged courage of Captain 'Lige Andersen and his crew, with their boat sinking under them in mid-Atlantic in the dead of winter is thrilling. For days they had labored at the pumps and for days they had scanned the waves in hope of a sail. When

* Published by Fleming H. Revell Co., New York. Price, $1.00. A book for Intermediates and older readers.

courage and hope were almost gone, as night drew on a vessel was sighted. To signal, Captain Andersen set fire to his boat. The flames shot heavenward, and a moment later a brilliant searchlight blinded the men on the deck of the sinking *Rippling Wave*. The rest of the story is told on page 59 and following.

Ask for *Down to the Sea,* by Dr. Wilfred T. Grenfell. You can get it in the Sunday-school library.

TWENTY-THIRD SUNDAY

FIELD LETTER, CHINA

TYPICAL LETTER FROM A PRESENT-DAY FOREIGN MISSIONARY

NOTE.—See accompanying letter in full. No attempt is made to read the letter word for word. Rather, its striking facts are seized and emphasized in a way to catch the attention. The *method of its presentation* can be applied to a letter from your own mission station. Read carefully chapter IV of this volume.

Leader—I have a letter here which has come from a missionary in Wei Hsien, China. He gives a report of the growth of the work that should stir our hearts and lead us to pray. Here are some of the encouraging things:

> ***Standing room only*** **in our church at Wei Hsien! Students from the College and local Christians fill** ***every seat.*** **This is not on special occasions, but** ***it happens every Sunday.***

You thus see if we should drop in to the service at Wei Hsien some Sunday, we would have to go early, or stand during the service.

We have good news, too, from the country district around Wei Hsien.

> **"The churches are scattered; the Christians are poor, but they are anxious for their own Chinese pastors. Two of these churches have recently called such pastors."**

This is particularly encouraging because in the future the Church in China must depend upon its own leaders.

Here is another sentence from the letter:

"One man was in the habit of walking seven miles to church."

How many of you have walked that far to Sunday-school to-day? You will note that this man *"was in the habit* of walking seven miles to church." That means *he does it every Sunday.*

Just another sentence from the letter, and then we will ask Mr. ..... to lead us in prayer.

"Unless we foreign missionaries can unload some of our present heavy pastoral cares of old fields on to native pastors, there will be no time found for entering the many *new* fields that *daily* offer themselves."

There is the problem of our missionaries;—fields opening which they cannot enter unless more native helpers are developed to take care of the work already started.

Now let us thank God for the kind of Christians coming into the Church on the mission field, and pray that we may do our share in helping to solve the problems of our missionaries.

NOTE.—The person who now leads in prayer should have been told in advance to pray for the definite things just mentioned.

Copy of letter from Mr. Fitch from which adaptation was made.

WEI HSIEN, SHANTUNG, CHINA, Nov. 29, 1910.

DEAR FRIENDS:

Our church is crowded to its utmost seating capacity every Sabbath, with students from the College and the Middle Schools, and with the local Christians.

The main feature of a recent country trip was the securing of calls for pastors in two churches. One of them was for a young licentiate, who is to be ordained. This growing desire for pastors among the churches is one of the most hopeful signs

of growth among the churches. Growth in numbers has not been so marked this year, though about 300 were added during the year. We are exceedingly anxious to get more pastors in the scattered churches, and among the poor Christians; but it is going to mean that we will have to do some home mission work in the way of rendering some assistance in their support. For unless we foreign missionaries can unload some of our present heavy pastoral cares of old fields on to native pastors, there will be no time found for entering the many new fields that daily offer themselves.

A goodly share of the inquirers I examined on my last trip came from villages other than the one at which the chapel was located. I had to go to one new village, because there were so many women among the inquirers, and they could not well go to the too distant chapel. Thus are new places continually calling for visitation. At The Heaven Valley Mouth village, four of the eight inquirers were from other places, and there were as many more who were unable to be present also from outside villages. One man was in the habit of walking seven miles to church. Four men at session meeting came from a village three miles distant. Their women folk were also interested, but could not come so far on their small feet. As there are other Christians in their village of Chang yu, it means that a chapel will have to be opened there ere long. This scattering of the interest is a hopeful sign, but is very disconcerting to those who have to plan their shepherding. Do you wonder that we are very anxious for more pastors? One of the most touching incidents of the Presbytery was when Elder Chu plead with us not to let Pastor Ma resign from their church. But Mr. Ma felt he must for health reasons, and we were under the painful necessity of voting against the elder's plea.

It has been asked whether the volunteers for the ministry in the college were holding out. Some of them are already in the theological college at Ching Choufu. A fear sprang up among them that the church would not be able to support them, and there was some hesitation at one time, and there now seems every hope that a reasonable number of them will remain true to their purpose. I feel sure that numbers of decisions were made too precipitately, and ought to be revised. Of course, we would all rejoice if there were no need for these reconsiderations, but, after all, they are the less of two evils, and the ministry is the better for such siftings.

Yours very truly,

J. A. Fitch.

TWENTY-FOURTH SUNDAY

HYMN INTRODUCTION AND SCRIPTURE

ONWARD, CHRISTIAN SOLDIERS

Scripture Lesson: Revelation vii. 9-17

Leader—At the great World's Sunday-school Convention, which was held in Washington, D. C., in May, 1910, one of the hymns that was sung on World's Sunday-school Day was "Onward, Christian Soldiers." This hymn and others on the program had been translated into more than two hundred languages, and were used on that same Sunday, May 22, all over the world.

Wouldn't it be a fine thing, if to-day we had with us, in our Sunday-school, representatives from all of these different tribes and nations to join with us in this hymn? We could not understand their languages, but they could sing in their own tongues and join with us in the same tune.

With these persons in mind, note especially the words in the second and fourth stanzas of the hymn,

We are not divided,
All one body we.

Onward then, ye people,
Join our happy throng,
Blend with ours your voices
In the triumph song.

Let us all join most heartily in singing this hymn to-day.

NOTE.—At the conclusion of the hymn if it is desired to use the following Scripture passage, the Leader may say:

Leader—In our song we have been ascribing glory, laud, and honor unto Christ, our King, and calling upon others to blend with ours their voices in the triumph song. Let us, therefore, turn for our Scripture lesson to the seventh chapter of Revelation and read verses nine to seventeen. This passage tells us of the countless multitude of the redeemed before God's throne, and as you read verse nine, I want you to observe where they come from.

Let us read verses nine to twelve inclusive in concert, and verses thirteen to seventeen responsively.

TWENTY-FIFTH SUNDAY

TEMPERANCE ITEM

WHERE LIQUOR IS CURRENCY AND CHILDREN ARE PAWNED FOR DRINK

One of the most flagrant national sins of our time is the debauching of Oriental and African peoples by the liquor traffic carried on by representatives of Christian nations.

The enormity of this sin was brought out at the World Missionary Conference at Edinburgh.

The vices of Western life seem to work with much more deadliness among men of the more simple civilizations. The great instance is the increase in the liquor traffic which is traced directly to the West. It would be difficult to mention a part of the non-Christian world where the liquor traffic is not increasing. But its most fearful ravages are to be found in the ports and hinterland of Africa.

In the year 1908 over three million gallons of spirits were imported into Southern Nigeria, valued at about one fourth of the value of the total imports of that colony. *It is significant that liquor is often used for currency.* Drunkenness is very prevalent in different parts of the colony, especially those most exposed to European influence. Not only the men, but also the women and the *children are addicted to it,* and it is said that in many places possibly the women drink more than the men. Bishop Johnson recently told of having visited a school of seventy-five children between the ages of eight and sixteen, where, on inquiry, he found that only fifteen of them had not been drinking gin. The desire for drink is becoming so dominant that cases are not infrequent of *parents pawning their children to get money to spend for liquor.*

One of the striking indications of the spread of the liquor traffic is the fact that even Mohammedans have

become addicted to intemperance. One of the most damaging and serious facts of all is that for purposes of revenue this traffic is often directly promoted by colonial governments, and is in other ways conducted with their connivance or tacit approval.

It is bad enough for our governments to tolerate the liquor traffic at home.

It is surely advancing to "greater sin," when for the sake of gold, these helpless, simple peoples are destroyed by liquor and the work of uplift conducted by Christian missionaries thwarted.

From *Kingdom Comments.*

TWENTY-SIXTH SUNDAY

FIELD ITEM

AN IMMIGRANT'S LIFE STORY

NOTE.—The following item should be told in the first person by some one impersonating the immigrant. If read, with no attempt at impersonation, it should be done clearly and impressively.

"I was born in N...., eight miles from Berlin. When I was three years of age my father moved to a little village not far from the town of W.... in Russia. At the age of four, I was sent to a Hebrew school, which I attended for two years. After that my father engaged a private teacher, who lived at our house; he taught me reading, writing, and arithmetic, and religious knowledge. I was instructed in the five Books of Moses, and in the Prophets according to the Jewish beliefs. This teacher stayed with us for four years, and by the end of that time I was being taught in the Jewish tabernacle. I worked on the farm for one year, helping my father. When I was eleven years, I started again to school in the town of W.... to learn the Russian language. I attended school for one year and three months, after which I went home for the summer holidays. During my holidays an incident transpired in my life which I shall always remember. On Sunday I was at a Catholic church, and listened

to the priest, who, to my mind and way of thinking, did not preach the unvarnished truth to the poor uneducated people. At the close of the service he came through the pews carrying a gold cross in his hand, and requesting all the people to kiss it. This I refused to do. Then he began to preach directly to me, telling me if I refused to obey I would invoke the anger of God. He finished by telling how cruelly the Jews treated Christ, and urged his people to be cruel to the Jews when they had the chance. At this I got up on a chair, and began to talk to the people. I cannot remember now exactly what I said, but the tenor of my speech was that the people should think for themselves and not be led astray by those who preached for material gain. Space will not permit me to go into details, but suffice it to say that my act was a grave offense against the Russian law, and a few hours after I got home two police officials came to my father's to take me to the jail. My father took me out on bail, and as I was under age I did not receive any punishment, but was warned if a like occurrence happened I would pay for the whole business. When I was about thirteen years of age I went back to school and got mixed up with Socialists. I was greatly influenced, and a few months found me a Socialist organizer and preacher. While I was thus engaged I learned that the law officers were hunting for me. I had to leave home and flee into Germany with friends, where I remained for three years, when I left and came to Canada. I was sixteen years of age, I could not speak a word of English, and did not know any people here. I do not go to any place of worship. I spend my time reading."

Leader—In two years after coming to Canada this young man made fifteen hundred dollars and held a responsible position with a city firm. His story is typical and pleads the cause of the immigrants now coming both to Canada and the United States. Their old faith is lost. What have we to offer them?

Woodsworth, *Strangers Within Our Gates.*

THIRD QUARTER

TWENTY-SEVENTH SUNDAY

SCRIPTURE INTRODUCTION

HEARING THE CRUCIFIXION STORY FOR THE FIRST TIME

Scripture Lesson: Isaiah liii. 3-7; John iii. 14-18.

Leader—The mountain evangelist, George O. Barnes, it is said, once stopped at a mountain cabin and told the story of the crucifixion as few other men can. When he was quite through, an old woman who had listened in absorbed silence, asked:

"Stranger, you say that that happened a long while ago?"

"Yes," said Mr. Barnes, "almost two thousand years ago."

"And they treated him that way when he'd come down fer nothin' on earth but to save 'em?"

"Yes."

The old woman was crying softly, and she put out her hand and laid it on his knee.

"Well, stranger," she said, "let's hope that hit ain't so."

There was a charm in hearing the gospel story for the first time that stirred that mountain woman's soul. She was pained that humanity was capable of such ingratitude, to crucify the Lord. But she needed to learn that it pleased the Lord to bruise him (Isaiah liii. 10) in order that redemption might be possible.

Let us read together for our Scripture Lesson today the passage from Isaiah that foretells the suffering of the Messiah. It is found in the fifty-third chapter, verses three to seven, and then let us couple

with it the third chapter of John, verses fourteen to eighteen.

Adapted from Fox, *Blue Grass and Rhododendron.*

TWENTY-EIGHTH SUNDAY

RECRUITING FOR SERVICE BY SUGGESTING DEFINITE ACTIVITY

UTILIZING WASTE MATERIAL*

Leader—To-day we are to hear about a very practical thing we can do along the line of missionary service. We have secured the name of one of our own missionaries, ..., in ....., to whom we are asked
(Insert name) (Insert place)
to send picture cards, illustrated papers, and magazines, picture post-cards, etc. Miss ..... would like to meet at the close of Sunday-school to-day the Junior Department and all others who will help in the collecting and sending of such material to the field. She has some plans † to outline to you.

Now we are to hear how the sending of some of these things is appreciated.

NOTE.—Members of the school now read the following.

Leader—A missionary in China ‡ writes:

"A little woman in Hinghwa, China, tells the following story of how she became a Christian:

"'I lived on the corner, less than a block from the church, and had never been inside of it. One day my boy saw the children coming from Sunday-school with

* Write to the Superintendent of the Waste Material Department of the World's Sunday School Association, 1415 Mallers Building, Chicago, Ill., stating your denomination in full, and he will send you the name of a home or foreign missionary to whom waste material may be sent.

† Announce time and place when a meeting will be held during the week when the cards and papers may be brought and prepared for shipment to the mission field. Write for explanatory leaflet to the Waste Material Department, 1415 Mallers Building, Chicago, Ill.

‡ Mrs. Elizabeth F. Brewster.

their cards. "Give me one," he said. "No, you go to Sunday-school next week and you will get one, too," the children replied.

"'He kept count and the next Sunday I missed my boy. I went out to look for him. "O, he has gone to the church of the Jesus doctrine," some one told me.

"'I was frightened. I had a rice-dust-covered cloth on my head, for I was cleaning rice to earn my daily food. I did not stop to brush my clothes, but went right up to the church full of fear.

"'I entered the women's door and saw what amazed me—a group of women reading. I had not believed it possible for women to read and look so happy. Before I had not thought of my own appearance. I looked for my boy and saw him in a group reading the text which was to be recited when he would get his coveted card. I went away and later my boy came with his card. He also told me the Bible verse he had recited. Next Sunday I tidied myself and went with my boy.

"'That was the beginning and we became Christians.'

"The woman, driven to despair for food for herself and children, had been a 'sinner,' and now she must find some other way. Her son and the little girl who had been betrothed in infancy to her son were given to the orphanage. She was given work that she might earn an honest living.

"A whole family was saved by the little picture cards."

Leader—Here is a word from Korea: *

"I have received pictures from time to time, though not nearly enough to supply the needs in my country Bible classes. It is touching to see an old woman of seventy years carrying a little card around for days, and sleeping with it under her pillow at night, because

* From a letter received by the Rev. Samuel D. Price, Superintendent of the Waste Material Department of the World's Sunday School Association.

it not only is the only picture she ever possessed, but it opens such an easy field for preaching.

"We depend very largely upon our Christian Koreans to bring the non-Christians into the Church, and anything we can give them which encourages and helps them to do more and better preaching is of most vital importance. Hence I will be very grateful for all cards and picture rolls, especially those about the Life of Christ. I paste white paper over the backs of the cards upon which I have the text written in the native text. If the scholars at home could cover the cards in that way, it would save a lot of time and make it possible for me to use still more of them."

Leader—This statement is from India: *

"As several hundred of our boys and girls understand English well, copies of the *Youth's Companion* or *Forward,* or any other good magazine would be very acceptable. Calendars, old and new, would be most useful. Please send me a copy of Peloubet's *Notes* or Tarbell's *Guide.* Also ideas on junior and kindergarten work for use in teaching the children. Library books that have been read and replaced by new ones, the *Sunday School Times* (we are six months behind the lessons here), and the *Christian Herald* would be very acceptable." "I can reach as many children as I have cards for." "The homes are wholly destitute in the line of pictures and literature. I find advertising pictures of English firms, some of which are very immoral, and pictures of Hindu gods and other heatheninsh illustrations in houses everywhere these can be had. People beg at our doors for catalogues of business firms for the sake of the pictures." "In the Sunday-schools we use the small cards as rewards for committing verses of the Bible."

Leader—I hope a goodly number of our scholars will meet Miss ..... after Sunday-school, so that we may have a share in sending some of these needed things to the mission field.

* From a letter received by the Rev. Samuel D. Price, Superintendent of the Waste Material Department of the World's Sunday School Association.

TWENTY-NINTH SUNDAY

FIELD ITEM

BIBLE STUDY UNDER DIFFICULTIES

A mother in Brazil, who had bought a Bible and shared its teachings with her children, was forbidden by her husband to read it, but she had become so much interested that she only hid it away while he was about the house. He learned from the servants and the children that she was still reading the book, and several times treated her roughly and beat her for disobeying his prohibition. She then conceived the idea of reading at night when all were asleep. To do this she would hide her Bible, a box of matches, and a candle, cut into small pieces, under her pillow. After all the household were soundly asleep she would light one of the bits of candle and hold it closely down by her side that the light might not shine across her body and disturb her sleeping husband, and thus she spent many nights seeking out of God's book his messages for her soul. The children of this godly woman have grown into beautiful Christian characters, bringing up their families in the knowledge and fear of God.

Tucker in *Wonder Stories—Latin America.*

THIRTIETH SUNDAY

SCRIPTURE INTRODUCTION AND PRAYER

THE INFLUENCE OF A STOLEN BIBLE

Scripture Lesson: Numbers xxxii. 23; Proverbs xxviii. 13

Jhwani Das was the name of a highway robber in India. One day he held up and robbed a native Christian teacher. Part of the booty was some portions of the Bible. He took the book home, and his son, who was a schoolboy, asked for it. One day Jhwani Das asked his son to read to him from this book. The boy opened the Bible, by what we call chance, to the Book of Numbers, the 32d Chapter and 23d verse. "Be sure your sin will find you out."

The father had no sooner heard this verse than he began to tremble and show great fear. His son asked him what was the matter, but got no answer. Later the father took the book himself and began to read, and came again upon the very same verse. Convicted of his sin and fearing coming punishment, he read further in the Old Testament, and then in the New, and learned of Christ the Savior from sin. He then went to the mission station at Budaon, where he was baptized, and he lived an exemplary life until the time of his death.

Let us turn to this verse in our Bibles—Numbers xxxii. 23—and read it together.

"Be sure your sin will find you out."

Does it say "every one of your sins *men* will find out"?

No, though they do find out a good many of them; but whether men find them out or not, sin and its penalty *will find us* out.

Now turn to another verse—Proverbs xxviii. 13—and read with me the first clause.

"He that covereth his transgressions shall not prosper."

Even if we cover up sin from men's eyes, we can't from God's, and even if outwardly prosperous, conscience is remorselessly condemning us. Now read the rest of the verse.

"But whoso confesseth and forsaketh them shall obtain mercy."

Note the two things that must be done:

Confess, Forsake.

Let us pray:

We thank thee, our Heavenly Father, that thou hast made provision for sin's forgiveness, that the blood of Jesus Christ thy Son cleanseth us from all sin, provided we confess and forsake it. Grant, O Father, that no one of us may so deceive ourselves as to think that our sin will not find us out. We know we cannot conceal it from thy gaze, and so we make con-

fession this day and ask for grace and strength to forsake the sins that so strongly appeal to us, so easily beset us, and so often cause our downfall. May the conquering Christ grip us and break sin's power in our lives. Nor should we forget to pray to-day for others in sin's grasp in our city, our land, and in the dark places of the earth. Bring home to men's consciences the truth that their sin will find them out, and lead them to repentance and faith in Jesus Christ our Lord. We ask it in Jesus' name. Amen.

Adapted from item in the *Missionary Review of the World.*

THIRTY-FIRST SUNDAY

HYMN INTRODUCTION

THROW OUT THE LIFE LINE

NOTE.—If this hymn is not in the school hymnal, get a copy of a book that has it, and have some one sing the stanzas as a solo. Write on the blackboard the chorus, so that the entire school may sing it.

Out in the great Northwest about two hundred thousand men are at work in the lumber camps. These "lumber jacks," as they are called, welcome the sturdy home missionary who, as hardy as themselves, brings to them a manly gospel. One such "sky pilot" had promised the "boys" he would be with them on a certain evening. As he came along the railroad tracks about a quarter of a mile from the logging-camp, he began to sing. The clerk heard him, rushed out into the bunk house, and called out, "He's coming, boys." Fifty men made a break for the door and broke into "Three cheers for the chaplain."

After a little rest, the evening service was begun by one of the favorite hymns of the lumbermen, "Throw out the life-line." The chaplain asked the foreman if the roof was good and strong, and, being assured that it was, he told the boys to pull out every stop.

Leader—I am sure the roof of our Sunday-school room is all right, too, so you also can pull out the stops as we all join in singing this gospel hymn, "Throw out the life-line."

Adapted from Platt, *The Frontier.*

THIRTY-SECOND SUNDAY

FIELD LETTER, CANADA

TYPICAL LETTER FROM A MISSIONARY MAGAZINE

NOTE.—Often in the missionary magazines will be found letters of general interest, parts of which may be brought to the attention of the local Sunday-school, whether the school may be supporting work at the particular station mentioned or not. The school will thus be trained to have broad missionary interests.

Leader—We are to hear to-day, not from our own mission station, but of work among the foreigners in North America. They present one of the great big problems that our Home Mission Board is trying to solve, and you will be interested to learn how a live young missionary up in the city of Edmonton, Alberta, Canada, is working among them.

EDMONTON, ALBERTA, CANADA.

MY DEAR FRIENDS:

The atmosphere of my study this evening has been A_4E_1 (which being interpreted means: Austrian, four; English, one). Had you the privilege of being one of this group, you would have seen and heard some interesting things. Perhaps the most interesting thing would have been to see one English-speaking fellow taking an overdose of Austrian through eyes, ears, mouth, et al. But the dose was not by any means nauseous, for I have become accustomed to overdoses of a similar nature these days. You see, it's one of the many ways of acquiring a new language. All you have to do is to create an Austrian atmosphere by getting a few of your Austrian friends in and start the conversation.

I suppose I shall have to make this in my diary as my "Austrian evening." Last evening was somewhat "Dutch." I had six fine specimens of the Hollanders who are here. They are earnestly learning English, and have come to me for whatever help I can give them.

Edmonton, the Mecca of the West, is growing rapidly. She is already a cosmopolitan city. On Jaspar Avenue, Jews, Germans, Frenchmen, Austrians,

Chinese, and Canadians compete with each other for the trade of the city. In the market-place, the Englishman, the American, the German, the Dutch, the Indian, the Austrian, the French, and the Swede bring the products of the soil. In the college, the Indian, the Austrian, the German, and the Canadian are studying the same text-books. At almost every turn you come face to face with the strangers. They are here from almost every nation under heaven—dwellers in Africa, in Russia, in China, in Austria, and in the uttermost parts of the earth. What must we as a Church do? Perhaps wiser and older heads than mine will give us the solution. Our work at present consists in house-to-house visitation and heart-to-heart talks. As we have opportunity we read the Word and "sow beside all waters." It is most interesting and profitable work. Come with me for an afternoon's visiting. This is an Austrian street, nearly every house on the street being occupied by Austrians. Let us knock at this neat little shack.

"Slava Isusa (Glory to Jesus), how are you to-day? Is your husband at home? He is not? Where does he work? Oh, yes, yes; and does he know how to read?"

"Oh, yes, he can read Ruthenian, Polish, and German."

"That is good. And has he the Bible?"

"Yes, he has the Bible and reads it very much."

"Do you love Jesus?"

"Why not?"

"Yes, we must love Jesus, and if we love him we shall keep his commandments. I suppose if you love him you keep his commandments?"

"I cannot keep them all for they are too hard."

"Oh, but Jesus will help you if you ask him. Good-day."

Look at that cute little house there. Let's see who lives in it.

"Good-afternoon. Who is living here, please?"

"Anthon Walchuk, sir."

"Can you read?"

"No, sir, I cannot read."

"May I read you something from the best Book in the world? I have a good Book here which tells of 'the way, the truth, and the life.' Listen to this: 'God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life.' That is good, isn't it?"

"Yes, yes, that is good. I am getting old, sir, and it is time for me to be finding out about the way. Will you come again, sir?"

"Yes, I will come again soon. Jesus is the Way, and no man cometh unto the Father but by him."

Oh, there is nothing that can take the place of such work, but we need to be working along other lines at the same time, for we have problems that we cannot solve this way. How are we going to deal with the type of Socialism we find among these people? It is a mixture of socialism, infidelity, and Christianity. They have a false idea of freedom and throw off all religious restraint. We must come to them and teach them that they must know the truth and the truth will make them free. What shall we do to counteract the teaching of a religious system which declares that the more education a man gets the more the Lord darkens his mind, and that good faith is true education? And further, that the priest is responsible for the souls of the people to whom he ministers, no matter whether they sin or not. What shall we do, I ask, to bring the reign of the higher and nobler things for this people?*

NOTE.—At the conclusion of the letter the Leader may call upon some one to offer brief prayer for the missionaries at work among foreigners in our own land.

* Adapted from a letter of the Rev. W. H. Pike in *The Missionary Bulletin* published by the Missionary Society of the Methodist Church of Canada.

THIRTY-THIRD SUNDAY

REPORT ON MISSIONARY INVESTMENTS

THE BOY WHO WANTED TO KNOW ABOUT THE RETURNS

NOTE.—If the school observes Kingdom Day (18th Sunday) or is giving regularly otherwise to Missions, then on one or more Sundays in the year reports should be given to the school how the money has been spent. The surest way to get a second dollar is to tell about the good the first one has accomplished. Several months may ordinarily elapse after Kingdom Day before a report should be given.

One day a boy said to his mother: "I am going down to the church to-night to hear the missionary from Africa, for when he was here before, I gave him five cents, and I want to know what he has done with it."

That boy was exactly right. He had made an investment in the missionary enterprise, and he was interested in the returns. He had a right to expect dividends, and when the missionary returned he was interested to learn what had been accomplished. That boy is likely to grow up with an increasing interest in the cause of missions.

Too often we give unintelligently and with little interest, not expecting to hear of the good our money does.

I am glad to bring you a report to-day concerning the money we have invested as a Sunday-school the past year in our mission work at home and abroad.

NOTE.—The leader or person appointed should now present to the school a brief but interesting statement of the amount collected and expended during the year, together with concrete incidents obtained from the missionary in charge, or from your denominational Mission Boards, showing results of the work.

THIRTY-FOURTH SUNDAY

SCRIPTURE INTRODUCTION AND HYMN

PSALMS OF THE BESIEGED AT PEKING

Scripture Lesson: Psalm xxxiv. 4-7; Psalm cxxiv. Hymn, Peace, Perfect Peace

In the year 1900 there occurred in China the Boxer outbreak, an attempt to drive out of the Empire all foreigners. Hundreds of them were killed, among them many missionaries. The Boxer fury was also directed against the native Christians, because they had accepted a foreign religion, and thousands of them suffered death rather than renounce Christianity.

In the capitol at Peking large numbers of foreigners and native Christians took refuge in the British legation. For more than two months they were surrounded by howling mobs of Chinese soldiers bent on their destruction. The besieged men and women, with worn and haggard faces, met each morning to sing and pray. There were endless disturbances, children crying, and sewing-machines buzzing, as they made the countless bags that were necessary for fortification. People were coming and going constantly, and yet withal, a reverent worship was possible. Bibles opened almost of their own accord to the Psalms which seemed exactly to describe the daily distress and peril, and the utter dependence upon God for deliverance.

Let us read two such Psalms, the thirty-fourth, verses four to seven, and Psalm one hundred and twenty-four.

In the thirty-fourth Psalm I shall read the first clause of the verses mentioned, and the school will take up the following clauses to the end of each sentence. By so doing, we have the Psalmist's declaration and the response, and the thought of the verses is more clearly emphasized than if we read responsively by verses. For example:

Leader—"I sought Jehovah."

School—"**And he answered me and delivered me from all my fears.**"

***Leader*—"They looked unto him."**
***School*—"And were radiant; and their faces shall never be confounded," etc.**

Leader—In reading the one hundred and twenty-fourth Psalm, I will read verses one and two, the school verses three to five, and we will all read in unison verses six to eight.

NOTE.—At the conclusion of the Scripture the leader will say:

We will now join in singing a hymn which the besieged Christians at Peking frequently sang.

Peace, perfect peace.

NOTE.—If this hymn is not in your school hymnal, use "The Son of God goes forth to war," which was also used under the same circumstances noted above.

Adapted from Hubbard, *Under Marching Orders.*

THIRTY-FIFTH SUNDAY

PRAYER INTRODUCTION

"KEDO-HAPSATA," LET US PRAY

"Kedo-hapsata" (let us pray) were the words spoken by Ne Che-su, the Korean language teacher of a newly arrived missionary in Pyeng Yang. The missionary had been almost in despair as he attempted to learn the difficult language, but one Sunday night after service Mr. Ne came to him and said something that, though the missionary could not understand, he could yet distinguish the sounds. The very first words that the Korean taught the missionary were "kedo-hapsata." "I would be seated at my desk ready to begin," writes the missionary, "but he was not. 'Kedo-hapsata' he would say, and I understood him, for in a moment he had slipped from his place by my side to the floor and was praying. Every morning and afternoon for three years it was 'Kedo-hapsata.' God sent me a spirit-filled teacher, and he prayed the language into me; prayed and labored until I was afraid not to study as hard as I ought."

Let us pray not only in Sunday-school and church, and morning and evening each day, but any time, anywhere, for guidance and help. Will Mr. ..... now lead us?

Adapted from Blair, *The Korean Pentecost.*

THIRTY-SIXTH SUNDAY

BOOK ANNOUNCEMENT

ADVENTURES WITH FOUR-FOOTED FOLK *

BY BELLE M. BRAIN

Every girl and boy is acquainted with some four-footed folk, perhaps it is a horse, a dog, or a cat, your own or your neighbor's. They make mighty good friends, and they appreciate attention and kindness.

I suppose a number of you could stand up here today and tell some fine stories about your four-footed friends and the experiences you have had with them. There is not time for that now, but I want to introduce to you some four-footed folk that you do not have in your home—a whole collection of them. The kind you see in the menageries and zoölogical gardens. There are a lot of fine stories about them in this book—short stories, too—that you will like to read.

(Hold the book up in view of the school.)

Here is one of them:

Rev. and Mrs. Hans Egede and their four children went to Greenland to live—a very cold place. One day a strange and uninvited guest came to call. Mrs. Egede was busy about her household duties when, suddenly, she heard a noise at the door, and, looking up, what should she see but a big white polar bear evidently in search of his dinner. He was trying to push his way into the house.

There seemed no way of escape and no means of protection, and for a moment Mrs. Egede stood there

* Published by Fleming H. Revell Company New York. Price, $1.00, net. A book suitable for Junior Readers.

frightened almost to death. Then, suddenly, a thought struck her. What that thought was and how she acted on it is told on page 166 of this book.

The first girl or boy who asks the Sunday-school Librarian for it after Sunday-school will get it for this week, but be sure to bring it back next Sunday, so some one else can have it.

Adapted from Brain, *Adventures with Four-footed Folk.*

THIRTY-SEVENTH SUNDAY

FIELD ITEM

AN APPEAL THAT BROUGHT THE CHURCH IN HONAN TO INDEPENDENCE

Mr. Hu (Who) is a great preacher in Honan, China. Indeed, he is called "The Spurgeon of North China." In 1910 the foreign missionaries endeavored to persuade the Honanese Christians that the time had now arrived when they should become more independent of the help of the Canadian Church. They found it difficult, however, to induce them to form a native Presbytery. They feared being cast off to sink or swim.

Mr. Hu arose and thus appealed to his fellow Christians. Taking an egg, he said :"You see if I try to stand this egg on end, it will topple over, but if I put an egg-cup under it" (which he did) "it stands upright. Now, we are just like this egg. When we were not able to stand alone, the foreign Church supported us. But the time has now arrived when the egg-cup must be taken away. Let me tell you, then, how we must stand on our own feet." He then tapped the one end of the egg on the desk and broke the shell a little, thus flattening it. "Now you see the egg is able to stand alone when the shell is crushed a little. So we must break a little of our shell of selfishness and give more for the Lord's work."

Then changing his illustration, he said: "We are like the egg also in another way. You know what would happen if a hen were to sit on a good egg. About three weeks later a chicken would come out of the egg,

self-supporting, self-governing, and self-propagating. It would have to be mothered by the hen for a little while, but in a few weeks it would be off. So we have been mothered now for a long time by the foreign Church, but it is time that we should scratch for ourselves and thus be independent of the mother Church."

Then he appealed to the audience to vote for the establishment of their own Presbytery. His arguments were so conclusive and his personality so strong that the last doubter was won and they voted enthusiastically and unanimously, and thus the first native Presbytery was organized in North Honan.

Reported by the Rev. Donald MacGillivray, Shanghai, Editor of the *China Mission Year Book*.

THIRTY-EIGHTH SUNDAY

TEMPERANCE ITEM

INDIANS WHOM FIRE-WATER COULD NOT TEMPT

In Ontario, Canada, near the village of Muncey, in the early days a missionary had gone among the Indians, and had shown them the evils of intoxicants. Many of them, therefore, when they became Christians, refused to drink any fire-water.

One day four of these converted Indians went to Muncey to trade. The white trader offered them whisky, but they refused it, saying they were Christians. He thought perhaps they were unwilling to be seen drinking it in public, as report of it might reach the missionary. As the trader knew the path they were to take on the way home, he put a small keg of whisky in a certain spot near the top of a bank, and hid near by, thinking he would enjoy seeing the Indians drink the whisky when they believed they were alone. Soon they came along the path, when, suddenly, the first one stopped and said: "O, mah-je-mum-d-doo sah-oomah ahyah—Lo, the evil spirit (the devil) is here." The second, on coming up, said, "Aahe, nebeji-mah-mahsah—Yes, me smell him." The third shook the keg

with his foot, and said, "Kaguit, nenoondahwahsah—Of a truth me hear him." The fourth Indian, coming up, gave the keg a kick, and away went the fire-water, tumbling down the hill. The four Indians went on their way like brave warriors, leaving the mortified white heathen to take up his keg and drink the devil himself."

Adapted from Young, *The Apostle of the North, James Evans.*

NOTE.—Not immediately following the above Temperance Item, but at some other convenient time in the Sunday-school session, preferably at the close, the questions below may be asked.

ANNOUNCING AN INCIDENT ONE WEEK IN ADVANCE

Leader—How many of the members of our school own their own Bibles?

I am glad to see that so many of you do.

Would you be willing to give your Bible away, if you could not possibly get another one?

No, I don't believe you would.

Well, next Sunday, Mr. ..... is going to tell us about a man who tore his Bible to pieces, and why he did it.

Better be on hand promptly at the opening of the school if you want to hear the story.

THIRTY-NINTH SUNDAY

FIELD ITEM

A LAOS EVANGELIST TEARS HIS BIBLE IN PIECES

NOTE.—Interest in this incident should be aroused a week in advance by asking the questions suggested under NOTE on the Thirty-eighth Sunday.

What would you think of a man who would take a Bible, pull off the binding, and tear it in pieces book by book?

NOTE.—Get the pupils to give some answers.

Well, the man I am going to tell you about was not irreverent nor foolish at all. In fact, he was an evangelist and he lived in Laos, the country just north of Siam. A few years ago he was converted in the mission hospital at Lakawn. On a visit to his former home, the people noted what a great change had come over him, and they listened to him as he told them the gospel. As a result of his testimony, six entire families were led to Christ. They were, however, without Bibles and would have no one to instruct them in Christian doctrine when the young evangelist should go away.

Unfortunately, too, he had exhausted his supply of Christian books before he came to their village. What was he to do, when the converts so greatly needed instruction and he could not remain among them?

Taking his own Bible, he tore off the binding and divided the books among the various households. When he returned to the city, he was able to get another Bible for himself, and he gave to the missionary a joyful account of his work.

FOURTH QUARTER

FORTIETH SUNDAY

FIELD ITEM

IDOLATRY TRANSPLANTED IN NORTH AMERICA

We are met to-day in a Christian Sunday-school to worship God. We think of heathenism as something very far away. But do you know that right here in America idolatry is practised and heathen worship engaged in?

Among the thousands of immigrants on our shores are many Orientals. In some of the larger cities of the United States and Canada there are well-defined districts, known as Chinatown. Suppose we visit a Joss-house or temple of worship in one of these districts?

At the entrance lighted sticks of punk make an ill-smelling odor, and we enter a large square room which is rather dark and filled with more odor of burning incense on the gilded altar. Back of the altar in a dark niche is the figure of the black-bearded god, who is an evil-looking fellow. Near by is an open fireplace, and by the side of it a drum. When the worshiper enters, this drum is beaten to attract the attention of the demons, and then a prayer paper is lighted at the fireplace and is carried up the flue by the draught to the demons who await its coming. The worshiper then falls upon his knees on the prayer mat and knocks his head upon the ground. He holds in his hands two small pieces of wood about the size of beans. Having offered a sacrifice of a pig, or a fowl, or rice, tea, etc., on the altar, he lets the wooden pieces fall, and the way they drop on the mat indicates the answer to his prayer.

Do you see him kneeling there, in the vain hope that the black-bearded god will hear? Do you realize that this worship of idols is taking place in America, and that on our own soil heathenism has been transplanted? Is this "a yellow peril" or "a golden opportunity"?

Adapted from Woodsworth, *Strangers Within Our Gates.*

FORTY-FIRST SUNDAY

SCRIPTURE INTRODUCTION

FEEDING THE HUNGRY

Scripture Lesson: Matthew xiv. 13-21

Leader—Did any of the members of our school eat any bread for breakfast to-day?

Yes, I see most of you did.

To whom did you give thanks for this food?

To God, of course.

Can you think of any miracle Jesus ever performed that showed his concern whether people had anything to eat or not?

The feeding of the 5,000.

Yes, that is right, and another miracle where he fed the four thousand.

Let us read but one of these accounts to-day, the feeding of the five thousand, Matthew xiv. 13-21.

(After reading the passage responsively, the leader should say:)

What is the last word in verse twenty-one?

"Children."

There were girls and boys there in that crowd who were fed by Jesus, for he wanted them to have food as well as the other people.

He cared then, and I think he cares now, when girls and boys are hungry.

I want to tell you the story of a hungry little child

EVANGELICA
SCHOOL OF THEOLOGY

in famine times in India. Her name was Wallie. She was four years old. Her parents had died, and there was no one to take care of her. The mission school was already full to overflowing with famine children, but each day Wallie would come to the school and ask the teacher, "Any one to stand for Wallie yet?" She meant, has any one in England or America sent on fifteen dollars to take care of another little famine orphan?

Regretfully the teacher had to reply, "No," for several days, until finally she decided she could not refuse the starving little child longer. So Wallie entered the school, and the other girls shared with her their meager portion of rice for a time.

The day Wallie entered the school a woman was converted across the seas, over in Canada. She wanted to know if there was something she could do for Christ, and inquired about orphan children in India.

She had ten dollars with which she had been planning to buy a new coat. So she asked if she added five dollars more to it, whether it would not take care of such an orphan. "Yes, for a whole year," she was told. That fifteen dollars went to India, and the day it started was the very day the missionary took Wallie into the school and asked the Lord to send some one to stand for her.

Adapted from article entitled, "Wallie," by Delia White Samuel in the *Congregationalist*.

FORTY-SECOND SUNDAY

HYMN INTRODUCTION

FROM GREENLAND'S ICY MOUNTAINS

We are going to sing to-day a missionary hymn which is very familiar. I wonder, however, if many of us know the story of how it was written.

It was written on a Saturday afternoon, May 29, 1819, by Reginald Heber, at the request of his father-in-law, Dean Shipley, who was Vicar of the Church at Wrexham, England. The next morning a mission-

ary offering was to be taken for Foreign Missions, and the Dean desired to have a missionary hymn appropriate for the occasion. He therefore asked his son-in-law, who happened to be visiting him at the time, to write something for them to sing in the morning. Mr. Heber retired to another part of the room and composed in a few moments this hymn, which has since become so famous. It was sung the next morning for the first time in the village church at Wrexham.

Some years later Reginald Heber was appointed missionary bishop of Calcutta, India. At the time of his appointment a copy of this hymn was printed in *The Christian Observer*. An American edition of this magazine came to the notice of Miss Mary W. Howard of Savannah, Georgia. She saw the great possibilities in the hymn, and took the words to Mr. Lowell Mason, that he might compose some appropriate music. At that time he was a bank clerk in Savannah, but later had a famous musical career. He composed the tune entitled "Missionary Hymn," which has made Bishop Heber's hymn so popular. It is interesting to know that an Englishman wrote the words and an American the music of this great hymn.

Let us sing it heartily.

Adapted from Benson, *Studies of Familiar Hymns.*

FORTY-THIRD SUNDAY

PRAYER INTRODUCTION

A PRAYER FOR DAVID LIVINGSTONE

"Keep him as the apple of thine eye," "Hold him in the hollow of thy hand," were two prayers often uttered for David Livingstone by Mrs. Robert Moffat, his mother-in-law, as he engaged in his perilous journeys in Africa, and was absent from his wife and family for months, and even years.

It is a prayer which we, too, may offer for our own missionaries to-day.

NOTE.—Mention the names of the missionaries, home and foreign, in whose support the Sunday-school or church shares. If the Sunday-school has no such special representatives on the field, then the missionaries of the denomination, or those mentioned by name in the denominational Prayer Cycle for the day and month may be remembered.

Let us ask that in their various duties they may be preserved and kept safely in the hollow of God's hand.

Let us all pray as Mr.....leads us.

Adapted from Blaikie, *The Personal Life of David Livingstone.*

FORTY-FOURTH SUNDAY

BOOK ANNOUNCEMENT

*AN AMERICAN BRIDE IN PORTO RICO**

BY MARION BLYTHE

Some persons have the idea that missionaries are queer people with long faces. The truth is that most of them are the happiest, jolliest, and finest people alive. Here is a witty book written by one of that kind.

NOTE.—Hold the book up in view of the school and mention the title, *An American Bride in Porto Rico.*

The author says: "I feel toward missionary work as the Chicago girl feels every morning when she puts her shoe on, 'It's a big thing, and I am glad to be in it.'"

Open the volume anywhere you like, and when you have read a page or two, interest will compel you to go on.

How Mr. and Mrs. Blythe were entertained for dinner at a Porto Rican plantation is thus described.

NOTE.—The following should be read with animation.

"There were fried eggs, fried chicken that had laid the eggs, fried mutton, fried pork, fried beef, and fried bananas; egg salad, pepper salad, rice and beans and bread—whole loaves of it scattered about the table,

* Published by Fleming H. Revell Co., New York. Price, $1.00. A book for Senior and Adult readers.

but I looked helplessly about, for there was no serving-spoon. Finally, one of the men who had already begun his repast came to the rescue, and, with his own fork and knife, helped me most generously, and said, 'Now eat."

"Only once did I feel that I would surely lose my grip on the situation, and that was when another brother, who had almost finished eating, noticed that I had no pork left on my plate. I had been watching him, and I certainly thought his knife would disappear with every mouthful, but he always managed to keep the handle in sight, and in this way to rescue the blade. He offered me the pork, but I thanked him and assured him in very bad Spanish that I had been most generously served; but he seemed to think that I was bashful, so he arose in his chair just across the table from me, licked his knife all clean, and cut me another chunk of pork, which he, leaning across the table, deposited on my plate."

What Mrs. Blythe did in this unpleasant situation she tells on page 135.

FORTY-FIFTH SUNDAY

RECRUITING FOR SERVICE BY A SCRIPTURE INTRODUCTION

THREE STATEMENTS OF JESUS REGARDING MISSIONS

Scripture Lesson: John iv. 35; Matthew ix. 38; Mark xvi. 15

Instead of opening our Bibles for our Scripture lesson to-day, let us recall from memory three statements of Jesus regarding Missions. Each verse indicates what we are to do with different parts of our body.

One day he and his disciples were near Jacob's Well, in Samaria, and he told his disciples to do something with their *eyes*. Can you give me the verse—John iv. 35?

"Lift up your eyes, and look on the fields, that they are white already unto harvest."

What were they to do with their eyes?

Lift them up and look about.

Maybe there are some Boy Scouts here. If so, when you are off in the country trying to locate some place in the distance, you shade your eyes with your hand and look steadfastly over the situation until you have found what you are looking for. You don't just take a hasty glance, but a thorough look. That is what Jesus wants us to do here in our Sunday-school, to look over our (village, town, or city), and see some fields that need harvesting; some girls and boys, men and women, who ought to be won to Christ through our church and Sunday-school.

Now, if sheaves are to be gathered in the harvest-field, what are needed?

Reapers, of course—workers, laborers.

In order to get them, Jesus told his disciples there was something they must do, that you and I do morning and evening on our *knees*. What is that? Matthew ix. 38.

"Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

There is a third thing those disciples were to do,—on their *feet*. Do you know what it was?

Go.

Yes, Mark xvi. 15 tells us where they were to go, and what they were to do. Let us repeat it together:

"Go ye into all the world, and preach the gospel to the whole creation."

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If so, send fifty cents to your Mission Board or to the Missionary Education Movement, 156 Fifth Avenue, New York City, for a postpaid copy of the Second Series of

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By

GEORGE H. TRULL

This second volume contains all new material. In addition to Scripture Introductions, Prayer Introductions, Hymn Introductions, and material for Temperance Sundays and Special Days found so valuable in the First Series, the Second Series has some entirely new features, such as Map Drills, Stories, Impersonations, etc.

THE SECOND SERIES OF

FIVE MISSIONARY MINUTES

READY SUMMER OF 1913

FORTY-SIXTH SUNDAY

FIELD LETTERS

TYPICAL ONES FROM GREAT MISSIONARIES

NOTE.—Below are given several letters written by eminent missionaries on the field to their children at home. The letters chosen are adapted to younger children and they are typical of many such letters which may be found in missionary biographies. Such letters reveal the concern the missionaries on the field have for their children from whom they are separated. When parting from his children David Livingstone wrote to the London Missionary Society: "Our children ought to have both the sympathies and prayers of those at whose bidding we become strangers for life." Only one of the letters should be used on a single Sunday.

Leader—We have a missionary letter to-day written by a very great man to a very little girl, David Livingstone to his little daughter Agnes, whom he sometimes called "Nannie," five years old. He had just said good-by to her at Cape Town about two weeks before, when, with the other children and her mother, she had sailed for England, while her father turned back to continue his great work of exploration in the Dark Continent.

CAPE TOWN, 11th May, 1852.

MY DEAR AGNES:

This is your own little letter. Mamma will read it to you, and you will hear her just as if I were speaking to you, for the words which I write are those which she will read. I am still at Cape Town. You know you left me there when you all went into the big ship and sailed away. Well, I shall leave Cape Town soon. Malatsi has gone for the oxen, and then I shall go away back to Sebituane's country, and see Seipone and Meriye, who gave you the beads and fed you with milk and honey. I shall not see you again for a long time, and I am very sorry. I have no Nannie now. I have given you back to Jesus, your Friend—your Papa who is in heaven. He is above you, but he is always near you. When we ask things from him, that is praying to him; and if you do or say a naughty thing ask him to pardon you, and bless you, and make you one of his

children. Love Jesus much, for he loves you, and he came and died for you. Oh, how good Jesus is! I love him, and I shall love him as long as I live. You must love him too, and you must love your brothers and mamma, and never tease them or be naughty, for Jesus does not like to see naughtiness. Good-by, my dear Nannie.

D. LIVINGSTONE.

From Blaikie, *The Personal Life of David Livingstone.*

Leader—We are to have read to us to-day a portion of a letter from the great African missionary, David Livingstone, to four of his children in Scotland. He had bidden them all good-by on April 23, 1852, when they sailed for England from Cape Town, so he had not seen them for nearly a year and a half.

LINYANTI, 2d October, 1853.

MY DEAR ROBERT, AGNES, AND THOMAS AND OSWELL:

Here is another little letter for you all. I should like to see you much more than write to you, and speak with my tongue rather than with my pen; but we are far from each other—very, very far.

My dear children, take him (Jesus) as your Guide, your Helper, your Friend, and Savior through life. Whatever you are troubled about ask him to keep you. Our God is good. We thank him that we have such a Savior and Friend as he is. Now you are little, but you will not always be so, hence you must learn to read and write and work. All clever men can both read and write, and Jesus needs clever men to do his work. Would you like to serve him? Well, you must learn now, and not get tired learning. After some time you will like learning better than playing, but you must play, too, in order to make your bodies strong and be able to serve Jesus.

I hope you are all kind to mamma. I saw a poor woman in a chain with many others, up at the Barotse. She had a little child, and both she and her child were very thin. See how kind Jesus was to you. No one can put you in chains unless you become bad. If, how-

ever, you learn bad ways, beginning only by saying bad words or doing little bad things, Satan will have you in the chains of sin, and you will be hurried on in his bad ways till you are put into the dreadful place which God hath prepared for him and all who are like him. Pray to Jesus to deliver you from sin, give you new hearts, and make you his children. Kiss Zouga, mamma, and each other for me.

Your affectionate father,

D. LIVINGSTONE.

From Blaikie, *The Personal Life of David Livingstone.*

Leader—One of the really great missionary explorers in Africa on the Kongo was George Grenfell, the Cornishman. He arrived in the Dark Continent in January, 1875, not quite two years after the death of David Livingstone, Africa's most noted missionary explorer. Grenfell spent thirty-one years in Africa.

We are to hear to-day one of the letters which he wrote home to his daughter, Carrie.

STEAMSHIP *Goodwill,* NEAR MSWATA, UPPER KONGO,
TO CARRIE: August 14, 1896.

We are very glad to know you are really trying to be a good girl. It is not easy, dear Carrie, is it? Some of the young folk on the station at Bolobo are trying to follow Jesus, and they find it very hard. Loleka (I send you his picture) has just written me a nice little letter, saying that after a real hard try Satan had got the better of him once more, but still he wanted to be a disciple. I saw him for a little while before I left, and I hope encouraged him to go on his way, looking to Jesus to help him, and to give his heart entirely to him; for if he kept even one corner of his heart for himself he would be sure to fall again.

Jesus wants every bit of us, and will be content with nothing less, and if we only just put ourselves unreservedly into his hands the enemy won't have the chance to overcome us. The Good Shepherd is able to keep all his sheep! Loleka is almost a young man now. He was quite a little boy when he came on board the *Peace*

first (I believe you were on board at that time). He was afraid his old master was at the point of death, and that he would be buried with him, so he cried for me to ransom him.

I think I gave about three hundred yards of brass wire to secure his freedom; but even when the price was paid he would not trust himself on shore again, though we stayed at the beach some three or four days. He is a fine manly fellow, and I am hopeful he may turn out a great help to us, for he has a great deal of influence among the young people round us—is quite a leader among them, in fact. You must pray for him and for Dot, and for several others, who, like them and like yourself, are trying to follow the Lord Jesus. It is not easy work anywhere, and it seems especially hard here in Kongo.

Your mother and I are both very glad to know your heart is bent upon being a servant of the Lord Jesus. Don't be afraid, dear Carrie, to let your light shine. It may not be very much you can do, but you can always stand on the right side, and then, though your own light may not be very bright, you will reflect some of the brightness of our Master.

Yours affectionately,

GEORGE GRENFELL.

From Hawker, *The Life of George Grenfell.*

Leader—James Gilmour was a pioneer missionary to Mongolia from 1870 to 1891. When his wife died in 1885, he had to send his two sons, James and William, back to Scotland. They were about seven and nine years old. He wrote to them frequent letters, expressing his desire that they might grow up to be useful men and become missionaries. He tells them that he is praying for them and says: "Sometimes when I am writing a letter to you, and come to the foot of the page and want to turn over the leaf, I don't take blotting-paper and blot it, but kneel down and pray while it is drying."

We shall hear one of these letters, written from Peking, January 21, 1887.

My dear Sons Jimmie and Willie:

I am soon now going again to Mongolia, and want to write you before I go. I am well. I hope you got better all right.

The other night when I went out, Dr. Pritchard's cat got shut in my room, and tore a lot of my paper windows to get out. I had to paste them up with newspaper. The cat heard me, and came to the outside of the window, and kept poking her paw through the place I was pasting up. Funny old cat, wasn't she?

The Chinese New-year is nearly here now. People are so busy buying lots of things. They are buying paper gods, too, to paste up in their houses. Pray for us, that we may be able to turn them to the true God and to Jesus.

All the children in Peking were at a Christmas-tree a few days ago, and got some nice presents.

You must not be surprised if you don't get any letters for a while after this. I may not have a way to send them; but be sure I'll write you a long letter with a lot of things in it, and send it by the first opportunity. Do not forget me. Pray for me. My dear sons, I pray for you much and often. May Jesus bless you!

I would like to see you in school. Tell me about it and about the teachers. I am glad you have picture-books.

Now, my sons, tell all your things to Jesus. Tell your schoolmates about Jesus. Don't be friends with bad boys. Be friends with the boys who love Jesus.

Your loving father,

James Gilmour.

From *James Gilmour and His Boys.*

Using the same introduction as above, the leader may say:

Leader—We shall hear to-day one of these letters written May 10, 1887.

My dear Sons:

In the inn here there is a hen with nine little chickens. I think there are nine; they are very difficult to count, they run about and mix themselves up so. I notice that the old hen brings them home early

in the afternoon, and goes with them into a place where people's feet cannot disturb them. They are so pretty, too. One little one looked out from under his mother's feathers so prettily the other evening till he got sleepy, then he went inside. Her feathers seemed so soft and warm and covering. The mother is so fierce when any other hen comes near them to pick up food. She simply rushes at the other hen, and it has to go off flying in terror. The old hen actually attacked two little pigs because they would come about her chickens. She is so intelligent, too. When I was feeding her and her chickens in our room the two pigs came in. A Chinaman scared them off, and the hen seemed to know he was not chasing her. She stood still, looking so pleased. The chickens understand her calls perfectly. When she finds food she utters one kind of a call, and they all run to eat. When there is danger she utters another call, and they all run for shelter.

God is to us like a hen to her chickens. He wants to provide for us, to protect us in danger, to love us and shelter us. He keeps calling to us from time to time. There are times when the hen cannot protect her chickens, but God can always protect us. Boys, the only danger in the world is in not listening to God's calls. Every time I saw the hen call, her chickens ran towards her. If they had not come she would have been distressed. God loves us. If we do not go to him when he calls, he must be distressed. Jesus said of those who in the old time disobeyed God, "How often would I have gathered you as a hen gathereth her chickens under her wings, and ye would not!"

Your loving father,

JAMES GILMOUR.

From *James Gilmour and His Boys.*

FORTY-SEVENTH SUNDAY

FIELD ITEM

GRIT WINS AN EDUCATION

Booker T. Washington, the founder of Tuskegee Institute in Alabama, where hundreds of Negroes have

received industrial training, was born a slave in Franklin County, Virginia (now West Virginia). He began life amid very discouraging surroundings.

After the war he moved with the other children and his mother to Malden, a small place in West Virginia, about five miles from Charleston, and the center of the salt industry. Here he got hold of the first book he had ever owned, a blue-back speller. He was very anxious to be able to read, and so, without a teacher, he learned the alphabet. Often at four o'clock in the morning he had to be at work at the salt furnace, and later he was employed in a coal-mine, so he got but little opportunity for school. But amid many discouragements he never let go his determination to secure an education. He thus describes his struggles.

NOTE.—The following may be read with animation and distinctly.

"One day, while at work in the coal-mine, I happened to overhear two miners talking about a great school for colored people somewhere in Virginia.

"In the darkness of the mine I noiselessly crept as close as I could to the two men who were talking. As they went on describing the school, it seemed to me that it must be the greatest place on earth. I resolved at once to go to that school, although I had no idea where it was, or how many miles away, or how I was going to reach it; I remembered only that I was on fire constantly with one ambition, and that was to go to Hampton. This thought was with me day and night.

"The distance from Malden to Hampton is about five hundred miles. By walking, begging rides both in wagons and in the cars, in some way, after a number of days, I reached the city of Richmond, Virginia, about eighty-two miles from Hampton. When I reached there, tired, hungry, and dirty, it was late in the night. I was completely out of money. I must have walked the streets till after midnight. I was tired, I was hungry, I was everything but discouraged. Just about the time when I reached extreme physical exhaustion, I came upon a portion of a street where the board sidewalk was considerably elevated. I waited for

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a few minutes, till I was sure that no passers-by could see me, and then crept under the sidewalk and lay for the night upon the ground, with my satchel of clothing for a pillow."

The next morning he secured work for a few days, and finally reached Hampton with just fifty cents left with which to begin his education.

He then continues:

"As soon as possible after reaching the grounds of the Hampton Institute, I presented myself before the head teacher for assignment to a class. Having been so long without proper food, a bath, and change of clothing, I did not, of course, make a very favorable impression upon her, and I could see at once that there were doubts in her mind about the wisdom of admitting me as a student. I felt that I could hardly blame her if she got the idea that I was a worthless loafer or tramp. For some time she did not refuse to admit me, neither did she decide in my favor, and I continued to linger about her, and to impress her in all the ways I could with my worthiness. In the meantime I saw her admitting other students, and that added greatly to my discomfort, for I felt, deep down in my heart, that I could do as well as they, if I could only get a chance to show what was in me.

"After some hours had passed, the head teacher said to me: 'The adjoining recitation-room needs sweeping. Take the broom and sweep it.'

"It occurred to me at once that here was my chance. Never did I receive an order with more delight.

"I swept the recitation-room three times. Then I got a dusting-cloth, and I dusted it four times. All the woodwork around the walls, every bench, table, and desk, I went over four times with my dusting-cloth. Besides, every piece of furniture had been moved and every closet and corner in the room had been thoroughly cleaned. I had the feeling that in a large measure my future depended upon the impression I made upon the teacher in the cleaning of that room. When I was through, I reported to the head teacher. She was

a 'Yankee' woman, who knew just where to look for dirt. She went into the room and inspected the floor and closets; then she took her handkerchief and rubbed it on the woodwork about the walls, and over the table and benches. When she was unable to find one bit of dirt on the floor, or a particle of dust on any of the furniture, she quietly remarked, 'I guess you will do to enter this institution.'

"I was one of the happiest souls on earth. The sweeping of that room was my college examination, and never did any youth pass an examination for entrance into Harvard or Yale that gave him more genuine satisfaction. I have passed several examinations since then, but I have always felt that this was the best one I ever passed."

From Washington, *Up from Slavery.*

FORTY-EIGHTH SUNDAY

TEMPERANCE ITEM

A SOUTH AFRICAN CHIEF ADVOCATES TEMPERANCE

Khama was the name of a native chief of one of the tribes of the Bechuanas, in South Africa. He grew up as a boy in his father's court, in the midst of the grossest savagery. His father was both chief and sorcerer. Theft, treachery, and murder were every-day occurrences. Witchcraft settled the affairs, both of the state and of the individual life. Before Khama became king he was converted, through personal contact with his friend, John Mackenzie, the missionary statesman of South Africa. He soon developed such forbearance, gentleness, patience, and dignity, and was so steadfast and statesmanlike in his dealings, that he was known among all his white friends as the "Alfred the Great" of South Africa. Khama soon determined to put an end to native beer drinking, with all of its evils, and also determined to prohibit the white man's drink from the boundaries of his own state. The white traders and liquor dealers

violated his laws, smuggled goods, and defied the most strenuous legislation. Warning followed warning, still the law was violated. Finally, tried beyond further endurance, the king gave an ultimatum in a public speech to all the liquor dealers and traders in his domain. It is this speech that shows his strength of character and reveals a life of the finest temper.

"Take everything that you have. Take all that is yours and go. I am trying to lead my people to act according to that Word of God which we have received from you white people, and you show them an example of wickedness such as we never knew. You, the people of the Word of God! Go! Take your cattle and leave my town, and never come back again!"

On the ground of old friendship one dealer pleaded for pity. Khama flashed back:

"Friendship! You know better than any one how I hate this drink. Don't talk to me about friendship. You are my worst enemy. I had a right to expect that you would uphold my laws, and you bring in the stuff for others to break them. You ask for pity, and you show me no pity. No; I have had enough of such pity. It is my duty to have pity on my people, over whom God has placed me, and I am going to show them pity to-day. That is my duty to God." And the drink went.

In a state paper to the British administration he wrote:

"It is better for me that I should lose my country than that it should be flooded with drink. Lobengula* never gives me a sleepless night, but to fight against drink is to fight against demons, not against men. I dread the white man's drink more than all the assagais* of the Metabele, which kill men's bodies, and it is quickly over; but drink puts devils into men and destroys both bodies and souls forever. Its wounds never heal. I pray your Honor never to ask me to open even a little door to drink."

Quoted from *Missionary Comments and Illustrations,* and Dennis, *Christian Missions and Social Progress.*

* Lobengula (Lo-ben-gu'-la) was the chief of the Matabele, north of Khama's country.

* Pronounce, as'-a-gy. An African spear.

FORTY-NINTH SUNDAY

PRAYER INTRODUCTION

TALKING WITH GOD

Kamil was the name of a Moslem young man, who one day came to Dr. H. H. Jessup of Beirut, Syria, seeking instruction in the Christian faith. He was hungry and thirsty for truth.

"How do you pray?" he asked Dr. Jessup. In reply, the latter knelt down and poured out his soul to God. Kamil knelt beside him and repeated the words after him. "I never heard this kind of a prayer before," he said. "It is talking with God. We repeat words five times a day!" For it is a Mohammedan custom to repeat prayers thus frequently, and to bow down wherever one may happen to be, with the face turned toward Mecca. "But we have no such words as these," continued Kamil.

The young Moslem was right, prayer is not just repeating set words, it is, rather, talking with God.

Let us talk to him now.

Adapted from article entitled, "Kamil, the Modern Paul," by Belle M. Brain, in *The Missionary Review of the World.*

FIFTIETH SUNDAY

SCRIPTURE INTRODUCTION

AN ANCIENT AND A MODERN DROUGHT BROKEN

Scripture Lesson: 1 Kings xviii. 25-46

Leader—A modern striking parallel, in some particulars, to the breaking of the drought in Israel in the time of Elijah and Ahab was the breaking of a drought in China in May, 1909, which is told as follows by Rev. C. E. Scott:

NOTE.—**This material should be read distinctly and with feeling.**

This last month as we have been going about among the farmers in the country we have seen village priests in the temples, standing before the ugly, mud gods, fiercely beating a tattoo on the temple drums, mouthing rapid incantations of whose meaning they were ignorant. All about them, kneeling on the earthen floor, were the hard-working, distressed, long-suffering peasants. At the sound of a silver-toned bell, struck by the priests, each suppliant knocked his head on the ground. Why this frenzied anxiety? The crops are drying up, starvation is ahead; and the "Old Dragon," who spouts rain from his maw, is being placated that he may have mercy. In the temple yards are special booths and impromptu shrines. The tables where punk-incensers send up their sweet (?) incense, are loaded with food to bribe the favor of clay deities. The lintels of miniature temples are pasted with fresh mottoes reminding the idols of their clemency, while they themselves are clad in clean paper dresses and aprons. Stretched across the streets of big markets and little hamlets, flutter ragged paper banners recalling deities to their duty. Processions of youth and strong men and halting patriarchs—their heads wreathed in suggestive green leaves, resembling in this respect an ancient Dionysiac festival—wail their need. And all the while, the idols having ears that hear not sat within, unresponsive, repulsive, leering.

But there was a little party of us in their midst who believed in the living God. We had come many miles to this heathen section teeming with farmer-villages to pray with some feeble Christians. And together we besought the real "Cloud Compeller" to open his clouds, and make them drop fatness, that he might be magnified on the earth, and the people saved. For five days we pleaded the promise, Matthew xxi. 22.

Will some one please read it?

Then a native elder, one of the most godly, able, and solid elders I have ever known personally, and a successful business man in our local church, said: "I shall rent a wheelbarrow to-night, and with my wife leave

early to-morrow morning to get to Tsingtau, if possible, before the rain sets in!" Truly an Abrahamic faith! "And this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us," etc. 1 John v. 14, 15.

You can imagine the moral caliber of this man from the fact of his leaving his big business in Tsingtau, taking a three days' barrow journey just to pray with us and attend to the Lord's business, in that neglected section; and also from the fact that after one of our missionaries had taken him as a beggar boy and put him through school and college, this elder had, on his own suggestion, paid back all that money with big interest. Three days after he left—the time it would take him on the road—the rain came, copious and abundant. Verily James was right: "The supplication of a righteous man availeth much in its working."

Leader—Let us read now, for our Scripture lesson to-day, the account of the breaking of the drought in Israel, 1 Kings xviii. 25-46.

FIFTY-FIRST SUNDAY

FIELD ITEM

A NAVAJO RITE BETWEEN SUNSET AND DAWN

It was the night of August 17, 1907. In the log hut or hogan on the prairie lay Bah-he, a young Navajo * woman, ill with St. Vitus's dance. Her father had summoned the shaman or Indian medicine-man. It was the fifth successive night that he had performed his peculiar rites in the hope of effecting a cure. A score of Indians crowded inside the hogan singing a wailing song, but Bah-he was no better.

Four piles of dried cedar bark were lighted in the center of the hogan. Bah-he was placed in the space between the fires, and smoke filled the room, becoming almost unendurable. As the fires burned down, the

* Pronounce, Na'-va-ho.

noise of the singing continued. When each pile of bark had been consumed to ashes, a woman arose, gathered them up and placed them in the sacred basket, which the medicine-man held in his hands. The black ashes were then mixed with water, becoming half paste and half liquid.

Two women then approached the sick girl as she sat tossing her arms about, almost suffocated and tormented beyond endurance. They covered her body with the black liquid and then, one by one, all the women in the hogan smeared their feet and hands and faces.

Little girls, down to the smallest, followed in line after their mothers. The oldest woman, a great-grandmother wrinkled and bent, painted more of her body than any of the rest. With other incantations the grim old medicine-man sprinkled a pinch of his herbs over the invalid's body. Then, with their fingers, while the song kept on, several persons brushed red coals from the fire to half a dozen places in the room, so that all might be in reach to wave with their hands a stream of curling smoke over their faces. The medicine-man then made certain gestures, and, muttering, prepared a drink in the bowl of a gourd. This he gave to Bah-he to drink. The ceremony was over.

They wrapped the invalid in blankets and gave her to the care of the women, but far into the night the exciting noise continued. Women brought in steaming coffee and bread. Over the feast there was laughter, joking, and smoking, both by the men and the women. Poor Bah-he could get no rest and quiet for her poor tired body and brain.

Any Christian eyewitness would have prayed the Lord to bring her his peace and, to the minds of her people, his light.

Adapted from Vogt, "Bah-he and the Shaman."

FIFTY-SECOND SUNDAY

HYMN INTRODUCTION

HOW FIRM A FOUNDATION

At the time of the outbreak against foreigners in China, in 1900, Tientsin was one of the places where the lives of the missionaries were greatly endangered because of the fury of the fanatical Boxers. One day, shells were hissing through the air, coming dangerously near to the mission residences. Finally one of these shells struck the house and wrecked a portion of the veranda. Two of the missionaries seated near the front door were slightly injured, but fortunately not seriously.

That night as the little company gathered to tear bandages in the moonlight, and talked of the wonderful way in which God had protected them, some one started the hymn, "How firm a foundation." The second stanza of this hymn certainly was especially appropriate under such circumstances, and brought great comfort to the missionaries in their distress.

"Fear not, I am with thee, O be not dismayed;
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

Let us sing this hymn to-day in the same spirit in which we might have sung it, if we had been with that little company of missionaries in Tientsin in 1900.

Reported by Miss Frances B. Patterson, formerly of Tientsin, China.

Part III

MATERIAL FOR SPECIAL DAYS

SUNDAY NEAREST NEW YEAR

THE KOREAN WAY OF TURNING OVER A NEW LEAF ON NEW YEAR

The idea of beginning the New-year aright is sometimes expressed in America by saying one will turn over a new leaf. A man in Korea with a very quarrelsome disposition determined to get the better of it at New-year.

When the New-year came, late at night he was in the courtyard flying a kite on which he had first written, "Evil disposition, impatience, bad words, street fights," etc. It was so dark that no kite could be seen; but when he had run the string out to its full length, he cut it and let it go, imagining that so he had rid himself of his enemies and could begin the year with new courage.

Do you think this is a successful way to get rid of faults? Can some one repeat the ninth verse of the first chapter of the the First Epistle of John, which tells the only sure way?

> **"If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness"**

Adapted from Gale, *Korean Sketches.*

EASTER SUNDAY

SUWARTHA'S FIRST EASTER DAY

Atama,* one of India's little children, was dead. Suwartha,† her mother, was heartbroken, for she loved

* Pronounce, Ah'-ta-ma. † Pronounce, Su-warth'-a.

her little one as dearly as any mother in England or America ever loved her child. She had never heard the Easter message; she knew nothing of the risen Christ. She was a Hindu, and in her grief, she went to the temple for some word of comfort. The priest, seeing her, spoke roughly to her.

"Cesspool of all evil," he began, "where is the child that you formerly brought with you?"

"Most noble ruler," said Suwartha, "the child, my little Atama, is dead. Yesterday I carried her in my arms to the burning ghat and——"

"Aha!" laughed the priest, "that is a matter for rejoicing. There will be one less woman to drown men in the whirlpool of suspicion, and to poison them with the poison that looks like nectar."

"It must be as you say," murmured Suwartha meekly, "but my arms are empty, and my heart is full of sorrow because she is gone. And I wonder, and wonder where her gentle spirit——"

"Her spirit, her soul?" interrupted the priest contemptuously. "She may not yet have found her soul. 'Tis more than likely so—if women ever have a soul."

"Oh, say not so," wailed Suwartha. "Tell me, is she happy? Is her soul at rest?"

The priest appeared to reflect seriously for a moment.

"Is a toad happy?" he asked.

"A toad?" gasped Suwartha.

"Yes, bane of humanity, a toad, or a lizard, a dog or a pig, a serpent or a fish? For already the soul of your child may have passed into one of these. You will do well to be very careful in avoiding every form of creeping things, lest you crush your child, you know."

"And when," gasped Suwartha, "when, when will her soul be freed from this bondage?"

"Oh," yawned the priest, "perhaps in ten thousand times ten thousand years, after she has lived as every form of loathsome animal, perhaps she may become a despicable woman again."

Slowly, Suwartha arose and left the temple. She

went to the outskirts of the city, where the day before she had burned the body of her child. There lay a heap of ashes. Suddenly it seemed that they stirred, and slowly there glided from them a hideous cobra.

"Palmur! Tat! Palmur!" shrieked Suwartha. "Atama, my darling, my child," and fell to the ground, convulsively grasping handfuls of dust. For she believed that the soul of Atama had passed into the serpent. And this was the best that Hinduism could do for a mother bereaved of her child.

After a time, Suwartha started home. On the way, she met a band of little children, and they were singing:

"There's a home for little children
Above the bright blue sky
Where Jesus reigns in glory
A home of peace and joy.
No home on earth is like it,
Nor can with it compare;
For every one is happy,
Nor could be happier there."

What could this mean? Was there hope, after all? Was little Atama not in the body of the snake, but happy somewhere? She remembered that one of her neighbors, Chettu,* was no longer a Hindu, but a believer in the Jesus doctrine. Going to her, she said:

"Oh, Chettu, Chettu, I have just come from the burning ghats, where I carried my little Atama yesterday, and out of the heap of ashes where her body was burned I saw a dreadful cobra writhe; and if what the priest of Ganesha† told me was true, the spirit of my darling Atama had entered into that hideous—"

"Oh, no, no!" interrupted Chettu eagerly. "It is not true; it is a lie. The soul of Atama is in the bosom of Jesus, the risen Savior, who loved little children, and took them in his arms and blessed them."

That night, Suwartha could scarcely sleep. The strange, new message of life after death seemed too good to be true, but what comfort and peace it brought to the soul! The next morning was Easter Day, and the first faint glimmers of sunlight stole into the room.

* Pronounce, Chet'-tu.

† Pronounce, Ga-nesh'-a.

It rested upon the face of Suwartha, and revealed there the light that shines wherever a soul lays hold of eternal life through faith in Jesus Christ. Life and immortality had been brought to light through the message of the gospel.

Adapted from the prize story, "At Easter Dawn," by John M. Hull, in *The Helping Hand.*

CHILDREN'S DAY

ERECTING THE FAMILY ALTAR

When Marcus Whitman and his wife went to the Oregon country, and established their new home on the Walla Walla River, they began on the very first day to observe family worship. Mrs. Whitman's beautiful voice attracted the Indians, who would steal up to the cabin to catch every sound. They could not understand the words, but they could see the face of the "white squaw," and they loved her at once.

The prayer on the first day of arrival was one of gratitude and thanksgiving to God for bringing them through many dangers of the long three-thousand-mile journey, across the continent, safe at last to their home among the Indians.

I hope there is a family altar in every home in our Sunday-school. I will not ask how many there are, but I want every teacher and every girl and boy of our school to do some missionary work this week.

I want you to take home some literature explaining "The Family Altar League," and show it to your parents. Ask them to pray about it, and bring back next Sunday the pledge signed. If there is already a family altar in your home, please bring back the pledge signed anyhow.

NOTE.—Send to the Family Altar League, 602 Lakeside Building, Chicago, Ill., for literature and supplies.

EMPIRE DAY (JULY FIRST) OR INDEPENDENCE DAY (JULY FOURTH)

THE BOY WHO HONORED THE FLAG

Leader—Let us all salute our beautiful flag to-day.

I pledge allegiance to my flag and the country for which it stands, one nation, indivisible, with liberty and justice for all.

NOTE.—If the school has no flag displayed upon the wall, one can be borrowed for the occasion, or this introduction to the following incident can be changed so as to eliminate the flag salute.

We love our flag, and so did little Giuseppe Rossi, a bright Italian boy who lived in a tenement in New York and went to the kindergarten. He was always proud to be the flag bearer in the children's games.

One day Giuseppe was arrested and brought before the magistrate. An angry German woman who cleaned the halls in the tenement where Giuseppe lived was his accuser. She told how the small Italian had beat her with his fists, and, running at her with head down like a goat, had butted into her. This was more than Germany would stand from Italy.

When asked to explain his conduct, Giuseppe said: "She clean wid da flag-a. She wipe de mud-a wid it—da flag-a what ever' day in school-a we make-a so," and Giuseppe raised his hand in salute reverently.

Here, indeed, was budding patriotism which no magistrate could condemn. It was a lesson, too, to the woman, not to use even a tattered and worn-out flag as a duster and cleaning-rag.

Adapted from Crowell, *Growing Up in America*.

WORLD'S TEMPERANCE SUNDAY (SECOND SUNDAY IN NOVEMBER)

BISHOP WHIPPLE AND THE INDIAN'S FIRE-WATER

Bishop Whipple, who spent many years among the Indians in Minnesota, on one occasion attended an

Indian council. He spoke very plainly against the evils of the use of intoxicants. The head chief, who sometimes indulged in fire-water, being a cunning orator, rose and said:

"You said to-day that the Great Spirit made the world and all the things in the world. If he did, he made the fire-water. Surely he will not be angry with his red children for drinking a little of what he has made."

Bishop Whipple answered:

"My red brother is a wise chief, but wise men sometimes say foolish things. The Great Spirit did not make the fire-water. If my brother will show me a brook of fire-water I will drink of it with him. The Great Spirit made the corn and the wheat, and put into them that which makes a man strong. The devil showed the white man how to change this good food of God into what will make a man crazy."

Adapted from Speer, *Servants of the King.*

PEACE SUNDAY (LAST SUNDAY IN NOVEMBER)

SWORDS BECOME PLOWSHARES AND SPEARS PRUNING-HOOKS

Isaiah and Micah were contemporary prophets. Both of them speak of the glories of peace and declare: "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." See Isaiah ii. 4, and Micah iv. 3.

In the life of *Stewart of Lovedale,* the story is told of the wonderful transformation wrought by God's Spirit among the wild Ngoni warriors of Africa. They did not consider themselves men until they had shed blood.

"In 1875 a group of artisans who had volunteered for the mission on the shores of Lake Nyasa were assembled at Birmingham, England, for a final meeting. One of them said: 'I am to be the blacksmith of Livingstonia. I am to teach them ordinary blacksmith

work; but, also, by God's grace, to teach them the blacksmith work they need most, and that is to beat their swords into plowshares and their spears into pruning-hooks.'"

"In 1897 missionaries returning from that mission told this story: 'My friend, Robert Ross, the blacksmith, before he went out, expressed the hope (the hope before mentioned), and on his way home he saw a field of wheat at Mwengo, which belonged to the mission. The Ngoni were reaping it with their spears. Not one of their spears is now used for war. They have beat the iron of some of them into hoes, which are the native plowshares. With other spears they cut their grain and prune their trees. These are their pruning-hooks.'"

Micah's and Isaiah's prophecies, spoken hundreds of years ago, have already in part been literally fulfilled.

Adapted from Halsey, "Foreign Missions after a Century."

SUNDAY NEAREST THANKSGIVING

THANKSGIVING DAY IN CENTRAL AFRICA

Leader—On our national Thanksgiving Day we thank God for his goodness. July 23, 1855, was a Thanksgiving Day in the heart of Africa, for it marked the return of David Livingstone and his twenty-seven faithful native followers to their own country, after months of perilous journeying to the West coast and return.

NOTE.—The item may now be read clearly and with feeling.

Livingstone in his journal says:

"The men decked themselves in their best, for all had managed to preserve their suits of European clothing, which, with their white and red caps, gave them a rather dashing appearance. They tried to walk like soldiers, and called themselves 'my braves.' Having been again saluted with salvos from the women, we met the whole population, and having given an address on divine things, I told them we had come that day to thank God

before them all for his mercy in preserving us from dangers, from strange tribes, and sicknesses. We had another service in the afternoon. They gave us two fine oxen to slaughter, and the women have supplied us abundantly with milk and meal. This is all gratuitous, and I feel ashamed that I can make no return."

Adapted from Blaikie, *The Personal Life of David Livingstone.*

SUNDAY NEAREST CHRISTMAS

CHRISTMAS AN UNKNOWN DAY TO A MISSOURI SETTLER

There are people even in the United States who are ignorant of the meaning of Christmas. A Sunday-school missionary in the mountains of southeastern Missouri was traveling in one of the isolated parts of that region and relates this experience:

"One night after supper with a family of six, the 'Old Woman' (as she was called) said that she wanted me to come into the other room and sit around the fireplace with them, that 'Dad' wanted to ask me some questions. We all filed into the next room, immediately in front of the fire, with the family forming the rest of the semicircle, Dad, on the right, leaning up against the mantel, and the oldest boy on his opposite side (this young man of twenty could neither read nor write, and had never seen a railroad). Dad opened up: 'I wish you would explain this Christmas business to us. A year ago in December, our neighbors over here, got a box from the East, and they called it a Christmas box, and they invited us over and gave us candy and lots of good things to eat, and some cards that had "Christmas Greetings" on them. I guess some of them are around here yet, ain't they, Old Woman?

"'Well, we asked them to tell us what they meant by Christmas, but they couldn't tell us very well, and the Old Woman 'low'd you'd know; so go to it and explain the whole business. I don't care nuthin about it, but these kids just run me crazy about it."

And this is right here in the midst of Christian civilization and within twenty-five miles of the railroad, in the State of Missouri.

From a report by the Rev. W. E. Stevenson, formerly a Sunday-school missionary in western Missouri, under the Presbyterian Board of Publication and Sabbath School Work.

SUNDAY NEAREST CHRISTMAS

SANTA CLAUS IN KOREA

Santa Claus in America and Santa Claus in Korea are two very different beings. In Korea he is called *Angwangi,** and he is supposed to be an old man who lives in the upper air. Like the Santa Claus in America, he brings gifts, but of a very different kind, and he presents them at New-year instead of Christmas.

There is not a girl or boy, man or woman, in Korea who is glad when Angwangi comes around. Everybody fears him, for he is a villainous old fiend, whose gifts are typhus fever, cholera, leprosy, and other diseases.

Instead of wearing his shoes inside the house, the Korean leaves them outside the door. Angwangi comes down on New-year's eve and tries them on, leaving some memento of his visit. Now nobody wants any of Angwangi's gifts, so one plan after another was tried to prevent his leaving any.

This is the one that the Koreans believe is most successful. A common flour sieve is left beside the shoe mat on New-year's eve. As Angwangi has a mania for counting the meshes in these sieves, his attention is at once drawn to them the moment he sees one outside the house. He begins counting, and soon forgets everything else. Before he is aware, daylight has come, and with it Angwangi's opportunity to scatter disease and pestilence for the New-year is gone.

NOTE.—It will be well to have a flour sieve to show to the school as the above story is told.

Adapted from Gale, *Korean Sketches.*

* Pronounce, Ang-wang'-i.

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